

BERZH PIRANJANI

PELASGIAN BRIDGE



Albania, Albanian and Albanians
and
Armenia, Armenian and Armenians

two powerful Pelasgian legs on which rests
the bridge connecting the Indo-European space

BERZH PIRANJANI

PELASGIAN BRIDGE

Albania, Albanian and Albanians
and
Armenia, Armenian and Armenians

two powerful Pelasgian legs on which rests
the bridge connecting the Indo-European space

[Presentation]

BOTIMET M&B

TIRANA 2022

Prepared for printing: Berzh Piranjani

Edited by: Berzh Piranjani

Graphic Art: Orest Muça

The publication was made possible by:

Berzh and Varuzhan Piranjani

Circulation 100 copies

ISBN: 978 9928-353-97-9

BOTIMET M&B

Rr. "Isa Boletini", Pall. "Planet X", Nr.12.

Tel. (04) 22 33 283. Cel: 069 20 68 603

E-mail: info@mmbotime.com / mmbotime@gmail.com

www.mmbotime.com.

Na ndiqni në FB: M&B - Botime dhe Studio Grafike

TABLE OF CONTENTS

I.	Instead of Entry:.....	5
	Spiro Konda:“ Albanians and the Pelasgian Issue”	5
	Artak Movsisjan: “History of Armenia”	6
II.	Instead of Introduce:	
	“The points on which the paper will be oriented”	7
III.	Clarification	9
IV.	Reference Topic: “The position of Albanians and Armenians in the Indo-European Axis of races and languages and the proximity between them”	11
	1. Common Japhethic origin.....	13
	2. Common Pelasgic origin	21
	3. Participants in the Trojan War at the same time	31
	4. Aryan origins of Armenians and Albanians	35
	5. Armenian and Albanian origins of the Etruscans.....	49
	6. Armenian and Albanian origins of the Basque	59
	7. Anthropological similarities between Armenians and Albanians.....	71
	8. Linguistic similarities between Armenian and Albanian languages	77
	9. The Tree of IndoEuropean languages	85
V.	Schematic presentation of the Linguist who will undertake to study the History of Albania and the Albanian language	97
VI.	Instead of the Afterword:	99
VII.	Recommended literature	101

I INSTEAD OF ENTRY

Spiro Konda

“ALBANIANS AND THE PELASGIAN PROBLEM”

Uegen 2011 (First edition: Tirana1964)

He who will undertake to write the history of the Albanian nation from prehistoric times to the days of Gjergj Kastriot or Skanderbeg, must necessarily have these qualities, that is, to be:

1. Hellenistic Philologist
 2. Latinist Philologist
 3. Linguist
 4. Indolog
- and

5. To have the Albanian language very native and to master it scientifically

The most perfect languages are those of the Caucasian race, inhabiting Europe, Asia and Africa. To these languages the linguists gave the names of the three sons of Noah, calling them Hamitic, Semitic, and Japhethic. Japhethic-speaking peoples belong to the Aryan, or Indigenous, or Indo-European race. These languages are spoken by those living in Europe, in addition to Turks, Hungarians, Laps, Finns and Gascons, living in southern France and Spain. The same family includes Indians, Persians and Armenians from the peoples of Asia.

No memories have been preserved of the place where the Aryan peoples lived together. But it seems their common homeland has been Central Asia, north of India. From here some of these peoples, who constituted the Japhethic family, began to secede and head west. (p. 32-33).

The origin of the Albanians, that is, our first homeland, is found if the issue of language is solved first; because, this is for all the main feature of nationality. (p. 33)

Artak Movsisyan

“HISTORY OF ARMENIA”

Printed by: “albPAPER”, Tiranë, 2019

In the early 1980s it was confirmed that the ancient homeland of the Indo-European world in the 5th - 4th millennium BC, was discovered in northern West Asia, more precisely, in the Armenian Highlands, in the eastern provinces of Asia Minor, between Northern Mesopotamia and the northwestern provinces occupied by the Iranian plateau. Thus, the ancient homeland of the Indo-Europeans has been found precisely within the space where it was formed and through which the history of the Armenian people has passed.

(History of Armenia, pp. 18-19)

Today it can be said with full conviction, that the Armenians are part of the Indo-European mother nation, and must have been separated from it (emerged as a separate branch) by the end of the 4th millennium BC (according to some recent studies it is thought that this division occurred in the second half of the 6th millennium BC). Around those times, Armenian tribes began to take the form of “ethnicity” and the first forms of “state” organizations appeared, and only in the first half of the first millennium BC did the Armenians appear as a unified Armenian state organization.

(History of Armenia, pp. 20)

II INSTEAD OF INTRODUCE

The points on which the paper will be oriented

- a. Albanian and foreign scholars on the closeness between the Albanian and Greek languages (modern, ancient and Homeric).
- b. Albanian and foreign scholars on the similarity between Albanian and Latin (Italian, Latin, Etruscan).
- c. Albanian and foreign scholars on: “The position of Albanians and Armenians in the Indo-European Axis of races and languages and the proximity between them”.
- d. Albanian and foreign scholars on the closeness between the Albanian and Iranian languages (Persian).
- e. Armenian and foreign scholars on the closeness between the Armenian and Iranian (Persian) languages.
- f. Compilation of a Pelasgian dictionary with words belonging to the languages of the Indo-European axis:
 1. Albanian
 2. Armenian
 3. Greek
 4. Latin
 5. Iranian (Persian)

III

CLARIFICATION

For a single man to undertake the elaboration of this topic in all its breadth and depth in the form set forth here above by Mr. Spiro Konda, I think it would be impossible. This is a job that requires the engagement of human intellect in time and space, requires the engagement of physical forces and monetary values in not insignificant quantities. In these conditions, Albania should coordinate its modest possibilities with all those elements that are interested in shedding light on the ancient history of the Indo-European peoples to whom they belong, without nationalist complexes.

In this context, based on the knowledge gained from my studies, I have created the idea that in relation to the first two points:

- a. Albanian and foreign scholars on the closeness between the Albanian and Greek languages (modern, ancient and Homeric).
- b. Albanian and foreign scholars on the similarity between Albanian and Latin (Italian, Latin, Etruscan).

A voluminous work has been done by Albanian and foreign scholars, and quite convincing for the accuracy of the facts and the depth of their analysis, leading to arguments and conclusions, which at the moment do not seem to have serious contradictions.

Regarding the point:

Albanian and foreign scholars on: *“The position of Albanians and Armenians in the Indo-European Axis of races and languages and the proximity between them”*.

I have tried to address it in the book: *“Indo-Europe; Albanians and Armenians; Albanian and Armenian”*, albPAPER, Tirana 2011. For the material contained in this book and for the veracity of the arguments and conclusions in the chapters “Interpretations”, made by me, will judge the interested reader on this topic.

Regarding the point:

Albanian and foreign scholars on the closeness between the Albanian and Iranian languages (Persian).

I think that a serious and satisfactory work is the work of the Albanian author Tahir N. Dizdari *“Dictionary of Orientalisms in the Albanian language”*, New Millennium, Tirana, 2005.

Practically, at the moment, points (d), (e), (f), are out of my sphere of knowledge (except for the part where the Armenian-Albanian and Albanian-Armenian dictionary is spoken), so I would be happy if someone and once would pay due attention to the lighting of this part of the Indo-European history of Albania.

In this paper I have set to myself the task of briefly addressing only one of the points of this major topic, and precisely point (c), trying to make a brief summary of what is presented in more detail in the book *“Indo- Europe; Albanians and Armenians; Albanian and Armenian”*, albPAPER, Tirana 2011:

Albanian and foreign scholars on: “The position of Albanians and Armenians in the Indo-European Axis of races and languages and the proximity between them”.

V.O.: In the following articles, at the end of the quoted paragraph, is placed the page number from which the paragraph in question was detached in the book of the author of origin or translation into Albanian. While below the paragraph in the form “(IndoEuropa Pg...)” is placed the page number on which this paragraph is quoted in the book: “Indo-Europe; Albanians and Armenians; Albanian and Armenian ”, albPAPER, Tirana 2011.

IV REFERENCE TOPIC

THE POSITION OF ALBANIANS AND ARMENIANS IN THE INDO-EUROPEAN AXIS OF RACES AND LANGUAGES AND THE PROXIMITY BETWEEN THEM”

It will be worked (treated) based on the book:
("IndoEuropa: Albanians and Armenians; Albanian and Armenian")

The issue to be resolved is:

WHAT CONNECTS ALBANIANS AND ARMENIANS WITH EACH
OTHER AND WITH THE COMMUNITY OF INDO-EUROPEAN PEOPLES?

I thought to address it by listing the merging points as follows:

1. Common Japhethic origin
2. Common Pelasgic origin
3. Participants in the Trojan War at the same time
4. Aryan origins of Armenians and Albanians
5. Armenian and Albanian origins of the Etruscans
6. Armenian and Albanian origins of the Basque

7. Anthropological similarities between Armenians and Albanians
8. Linguistic similarities between Armenian and Albanian languages
9. The Tree of IndoEuropean languages

COMMON JAPHETHIC ORIGIN

Stanislao Marchiano:

“Philological studies conducted in the Pelasgian-Albanian language”
(Gent Grafik, Tirana, 2019; first published in Naples 1882)

Translated from the original by: Frida Vokopola dhe Albert Gjoka

The first inhabitants of Ellada, says Paskida (*Note by BP: article of 1879, in Athens, by Th.A. Paskida - Hellenic professor and member of parliament*), are the descendants of Japhet or Giapet, who were otherwise called Pelasgians or Xhapetonik tribe according to Pindar, Hesiod and the immortal Homer himself. They descended from the lands of Asia, mainly from Caucasus, where there is a wide area called *Albani* and a passage or gorge called “*Alban door*”, and the name Albania has its origin from the name “*Alvi /Albi*” or “*Alpi*”, meaning “*white mountains*”, which is the national name of Albanians. (p. 43)

(IndoEuropa Pg. 83)

Spiro Konda:

“Albanians and the Pelasgian Issue”

Uegen 2011, (First edition, Tirana 1964)

The most perfect languages are those of the Caucasian race, inhabiting Europe, Asia and Africa. To these languages the linguists

gave the names of the three sons of Noah, calling them Hamitic, Semitic, and Japhethic. Japhethic-speaking peoples belong to the Aryan, or Indigenous, or Indo-European race. These languages are spoken by those living in Europe, in addition to Turks, Hungarians, Laps, Finns and Gascons, living in southern France and Spain. The same family includes Indians, Persians and Armenians from the peoples of Asia.

No memories have been preserved of the place where the Aryan peoples lived together. But it seems their common homeland has been Central Asia, north of India. From here some of these peoples, who constituted the Japhethic family, began to secede and head west. (p. 32-33)

The origin of the Albanians, that is, our first homeland, is found if the issue of language is solved first; because, this is for all the main feature of nationality. (p. 33)

The list of languages listed in Table III is as follows: The first is the mother of all, Japhethic; after this comes Sanskrit, the written language, the oldest of the other languages; then come Greek, Latin, German, English, Slavic and Albanian. (fq. 34)

(IndoEuropa Pg. 111-112)

3) Albanian is more conservative than all the compared languages, compared to the mother Japhethic tongue or Sanskrit tongue. (fq. 68)

(IndoEuropa Pg. 113)

“In the Balkan Peninsula, in the north of Greece and in the south of Montenegro, in Albania, a special Japhethic language was preserved, the Albanian language, derived from Illyrian... The ten languages we spoke of above and which are of one tribe, namely, Hindi, Iranian, Armenian, Greek, Albanian, Latin, Italian, Slavic, Baltic, German and Celtic, together with their numerous dialects, form a large and important linguistic family, which at the top was named after the two peoples, located at the two most distant ends, and sums up the whole

great family of these nations, namely the Indians and the Germans, calling it the “Indo-Germanic family.” (fq. 71)

(IndoEuropa Pg. 114)

Elena Kocaqi:

“Albanoi”, published by the Publishing House “EMAL”, July 2012

It is no coincidence that Albanian people of today are called by the oldest name of Europe “*Alban*” by which all people of old Europe are called. Thus, Britain was called Albion and Scotland, *Albans*, the German Teutonic-Trojan tribes were named by Strabo after *Albans*, in Italy the Trojans built a city named *Alban*, in the Black Sea the Scythians called themselves *Alban*, etc. (p.11).

The name “*Albanoi*”, according to all historical and scientific sources, means “*White*”. The Scythians living in the north of Black Sea, who were of the same race as Illyrian-Trojans, say in their chronicles that their blonde hair gave them the name “*Albanoi*”. In all dictionaries the word “*albino*” means “*white man*”. In a word, the name *Albanoi*, by which today’s Albanians from the world are known, has a meaning- *white*. (p.12).

(IndoEuropa Pg. 195)

Elena Kocaqi

“The role of Pelasgian - Illyrian in the formation of European nations and languages”, third edition of the Publishing House “Emal”.

The theory of Indo-European languages is a theory that needs to be revised, as it was developed without studying the Albanian language, which is the language spoken by the ancient peoples of Europe and many call it the language of the white race, the Japhethic language.

The words found today in Indian and Iranian are not words found in European languages with these languages, but are found between Albanian and these languages. (fq. 227).

(IndoEuropa Pg. 198)

Elena Kocaqi:

“Albanian - the key to Indo-European language”
(published by the Publishing House “Emal”).

Albanian is the closest of all languages to Xhapetik mother tongue, or the original language of white race population. (p.9)

Notes by B.P.: Maybe the comparison of Albanian with Armenian language would serve the approximation of theories regarding the mother tongue!?

(IndoEuropa Pg. 199)

Artak Movsisjan:

“History of Armenia”,

Printed by: albPAPER, Tirana, 2019

Translated from the original by: Berzh Piranjani

In 301, when Christianity was declared the state religion within Armenia, any other previous religion was banned or adapted to the Christian meaning. According to the Bible, in the first book on Genesis, all nations are descended from Noah's three sons: Japheth, Ham, and Shem. Under these conditions, the Armenian legend of the pre-Christian period fits the Holy Book, the Bible. A new legend was created, according to which Patriarch Hayk belonged to the group of descendants of Japheth, son of Noah, and was the son of Patriarch Torkom. (Torkom according to the Bible is presented as the famous ancestor of the Torkom House (Family) and one of the oldest Patriarchs, who contributed to the formation of the Armenian state. The house of the Thorcomes was discovered in the area of the upper basin of the Euphrates River and is mentioned until the 20th - 18th centuries BC). Hence the names mentioned in the written sources of the Middle Ages, which are attributed to the Armenian nation as: “*Descendants of Japheth*”, “*Descendants of Torkom*”, “*Nation of Torkom*”.

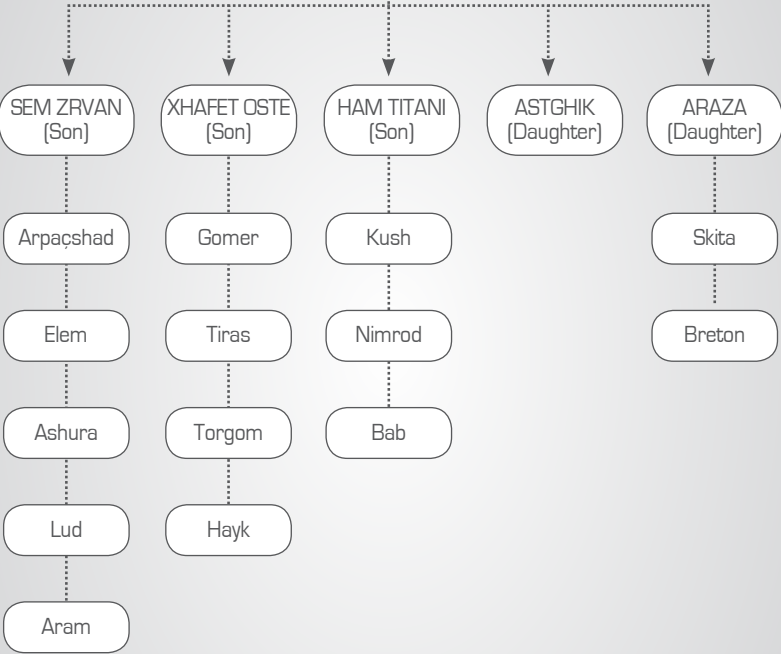
(IndoEuropa Pg. 268)

SCHEMATIC INTERPRETATION
OF THE GENEALOGICAL TREE OF NOAH
ACCORDING TO THE BOOK
“HISTORY OF HAIK AND BEL NIMROD”

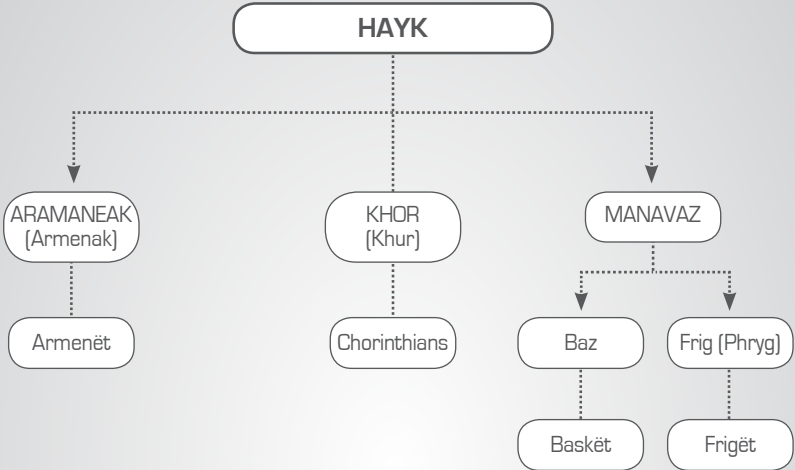
by
Garegin Nalbandian

NOAH GENEALOGICAL TREE

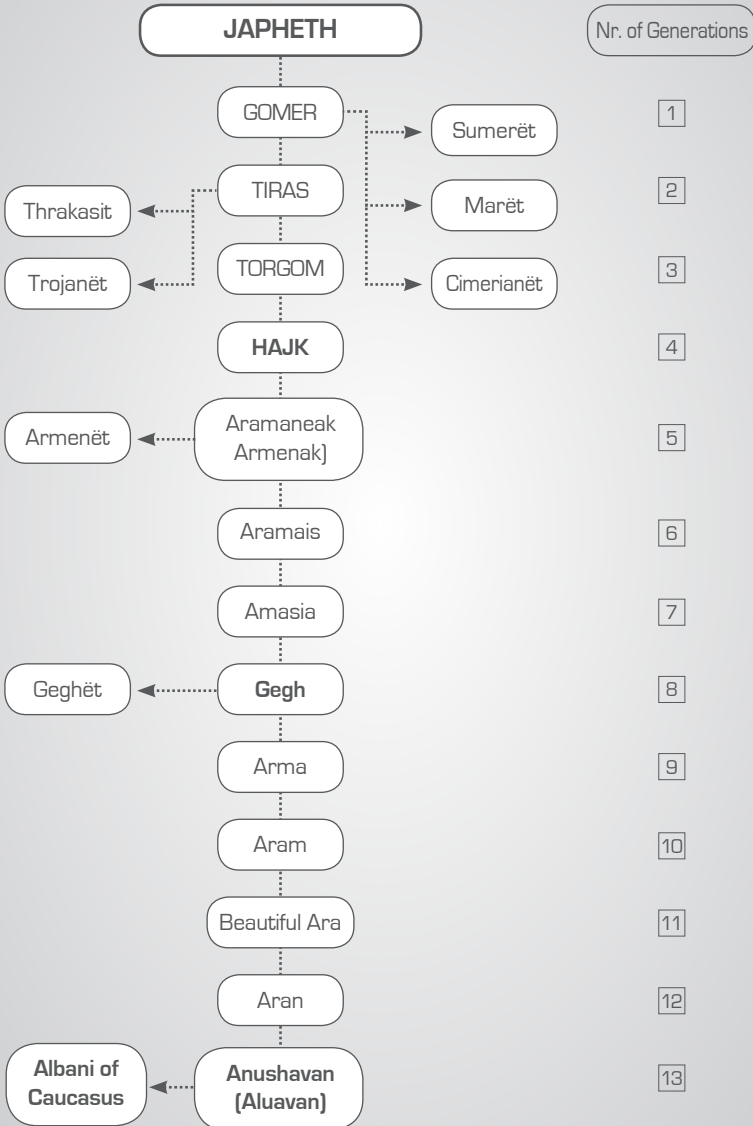
NOE
(Alias Ksisuthros ose Ziusudra)
Born 2950 p.e.s Dead 2000 p.e.s



HAYK GENEALOGICAL TREE and their descendent tribes



JAPHETHIK GENEALOGICAL TREE



COMMON PELASGIC ORIGIN

Johann Thunmann:

“History and language of Albanians and Vlachs”

Part of the book: “Studies on the history of the peoples of Eastern Europe”, Leipzig 1774

Translated from the original by: Frida Vokopola dhe Albert Gjoka
Gent Grafik, 2018

Pliny the Elder writes in the third book: In ancient times, the *Pelasgian* further pushed the Umbrians (*Umbri*), while the latter pushed the Lydians (*Lidy*), by whose king they were called “*Tyrreni*” and later, for the tradition of sacrifice, they were called *Tusci / Tuski*. The German Encyclopaedia of 1880-1890 reads: “*Albanians are one of the oldest people, where it is now certain, without any doubt, that they are direct descendants of the old Pelasgians*”. (pp. 219-220)

(IndoEuropa Pg. 22-23)

Hahn, (Johan Georg von Hahn Dr. Jur.):

“Albanian studies”

Translated from German: Veniamin Dashi dhe Afrim Koçi
(Tirana, IDK 2013; first published in Jena, Germany, 1854, under the title “*Albanesische Studien*”, Jena, 1854)

Note B.P.: In the preface to the work, referring to himself, Hahn says:

“... For him, in general, the *Pelasgian* and the Hellenic are so closely intertwined that one can only be separated at the expense of the other, and he asserts that he is in the position of those for whom the *Pelasgians* are elusive, because as much evidence is found for them, the more the Hellenes disperse, the darker the question becomes: Who were they? And where did they come from? It almost seems as if Herodotus himself asked these questions, when he says: “separated from the *Pelasgian* and in itself weak is the Helene branch; from small strands, thanks to the floods of numerous barbarian tribes, it later became a large mass of peoples. On the contrary, in my opinion, the *Pelasgian* people, as a barbaric people, have never known any significant increase””. (p.8)

(IndoEuropa Pg. 31)

Our theses (in the breakdown of the second factor: *Note B.P.*) are the following:

The Epirotes and Macedonians even in the time of Strabo were non-Greeks, or barbarians.

The Epirotes, Macedonians and Illyrians are relatives.

We have many signs that the Epirotes and the Macedonians constituted the essence of the Tyrrhenian-Pelasgian people; the most remote tribes of this people have played a role in the history of Italy and Thrace.

Illyrians = Pelasgians in the broadest sense

(p.291) (IndoEuropa Pg. 33)

Another proof that the Dardanians and Trojans of Asia Minor are Pelasgians, we have in all the proper names, which are found in them and in the Macedonians and Epirotes, such as Alexander, Cassander, Hector, etc. Finally we are mentioning here Strabo’s note that the Thracians and Trojans have many common names¹⁶³.

(IndoEuropa Pg. 36)

... because Strabo writes like this: “Some others say that together with Antenor some Henates from Paphlagonia escaped from the Trojan War and the opinion is so widespread that the Henates were the largest tribe of the Paphlagonians. After the conquest of Troy they went to Thrace and finally, wandering here and there, settled in present-day Henatic. Some say that Antenor and his son took part in this journey and settled on the edge of the Adriatic”, finally “Antenor and his sons, together with the Henates that have remain, went to Thrace and from there departed for the Henatic of the Adriatic¹⁷⁴”. But Antenor and Aeneas were Dardanians and the old Dardanians, who lived in the Kosovo plain in the Upper Mezina, whom the Greeks did not know, could mediate relations across the land (ground) between the Illyrian Venetians and the Dardanians of Asia Minor. If we accept that the Dardanians and the Henates immigrated together and that they were neighbors in Asia Minor, then we can very easily explain the existence of Assyrian customs¹⁷⁵ in the Adriatic Henates, without any doubt about the Illyrian origin of the tribe. Because their cults show that they are *Pelasgians*: (Fq. 322)

(IndoEuropa Pg. 37)

We are ending this chapter by being convinced that the connections between Albanian and the older names of the Greek gods we discovered are the strongest evidence that today’s Albanians are Pelasgians. (Fq. 343)

(IndoEuropa Pg. 40)

Jani Vreto:

“Selected Works”

Collected and prepared by Alfred Uçi

Printing House 8 Nëntori, Tirana 1973, published for the first time: 1878)

All mythological and dubious legends prove the existence of tribes and dialects close to each other, which were summarized

under the name of the *Pelasgians*. Of these, some who mingled with civilized colony coming from Egypt and Phoenicia, and who wrote and cultivated own dialect, were enlightened, civilized and called the Greek nation. (p. 217)

Note by B.P.: (Extracted from the article “Apology”, subtitled “Apology against the article ‘Epirus, cradle of Hellenism, Albania !!!’”) (see pp. 175-228)

(IndoEuropa Pg. 60)

Wilhelm Obermüller:

“People of Alps”

(Publishing House Turdiu, Tirana, 2019; first published in Vienna, 1874)

Translated from original by: Albert Gjoka dhe Frida Vokopola

The Ionian or Pelasgian conquest of Greece took place only 100 years after the destruction of Troy, that is, from the years 1000 or 1100 BC. They were broken there by the Dors, who under the leadership of the sons of Hercules conquered the southeastern part of the Peloponnese and were narrowed by Sparta, due to the Pelasgian Ions of Attica, Achaea in the bay of Lepanto, and Arcadia, and in part they moved to settle in Asia Minor. Then through the Dors, the “giants” returned to most of their territory and in those lands the Albanians still have ethnic superiority to this day, ... (Pages 4-5)

The Titan *Pelasgians* belonged to the Aryan race and, as we said above, constituted the main tribe of the Ionians, Arcadians, and Achaeans, as in the creation of classical Greece. Meanwhile, in the period after the fall of Troy, the Lydians took control of the sea, and these “Lydians” or “Tyrrhenians” are considered *Pelasgians*, moreover, their name means nothing but “navigator”, which in ancient times confused them with even earlier *Pelasgians* of Crete. (Fq. 5)

(IndoEuropa Pg. 73)

While otherwise it happens with the stories where the Greeks associate the birth of their gods and heroes with these old African traditions; in the first place, they show everywhere the tendency to hellenize the Titans and to establish their origin in foreign lands, although the emigration of the *Pelasgians* coming from the sea and the Hellenes coming from the land, who were emigrated from the North, there is no doubt (is beyond any doubt), which then led to the arrival of foreign gods. Only *gegs or giants* can be seen as the true natives of Greece; however, they settled there before the Titans, but we do not know the mythology of the giants, which probably must have been originally created in the folklore of the Northern Albanians, and for this many writings are found in the main work of J. G. von Hahn.

Cretan folklore has a special historical value, ...

Cretan folklore is closely related to that of Libya,... (Fq. 18-19)
(IndoEuropa Pg. 74)

Stanislao Marchiano:

“Philological studies conducted in the Pelasgian-Albanian language”,
(Gent Grafik, Tirana, 2019; first published in Naples 1882)

Translated from the original by: Frida Vokopola dhe Albert Gjoka

Then I focused my studies on the origin of the Albanians, which coincided with that of the Pelasgians, shrouded in the darkness of centuries, about which both ancient and modern scholars have kept such a deep silence. (p. 5)

..., looking in the pages of this or that story, I managed to gather data and understand that the great people called the Japheth tribe, coming from the endless lands of the Caucasus¹, considered by divine decision as the cradle of humanity and who was settled in the areas of Europe, was nothing but the Pelasgian-Albanian people. (p. 6)

Note F. V. & A. Gj.: On page 6 the author writes about the Albanians of Asia Minor in the Caucasus area, where the Caucasus mountain was also called Mount Alban. (see translators' notes, p. 258)

(IndoEuropa Pg. 80)

The Pelasgian-Albanian language, although primitive, always obeys the same rules as all the languages of the world and has the same relations that other languages have. Through our studies of the oriental affairs of the ancient scholars and in the light of the earliest traditions, we have discovered and learned that the first inhabitants of the Caucasus region, the Asian Ionian and Phrygia, were nothing but the so-called Pelasgians-Albanians and Pelasgians-Albanians were even those peoples, who many centuries before the Trojan War left Asia and emigrated to various lands of Europe, as shown by Homer himself in the Iliad.

(IndoEuropa Pg. 80-81)

The first inhabitants of Ellada, says Paskida (*Note by BP: article of 1879, in Athens, by Th.A. Paskida - Hellenic professor and member of parliament*), are the descendants of Japhet or Giapet, who were otherwise called *Pelasgians* or *Xhapetonik* tribe according to Pindar, Hesiod and the immortal Homer himself. They descended from the lands of Asia, mainly from Caucasus, where there is a wide area called *Albani* and a passage or gorge called "*Alban door*", and the name Albania has its origin from the name "*Alvi /Albi*" or "*Alpi*", meaning "*white mountains*", which is the national name of Albanians. (p. 43)

(IndoEuropa Pg. 83)

We are not at all surprised by the fact that the Albanians of the Caucasus or the inhabitants of the White Caucasus Alps in prehistoric times lost their national name and were replaced by the name "Pelasgians", ... (p. 81)

(IndoEuropa Pg. 85)

It should also be noted that no ancient author has mentioned a Pelasgian nation in Asia, and those who have written about the Pelasgians and given this name to the peoples of Asia, are all authors belonging to the period after the conquests of Cadmus in Europe.

... Also, Homer's words in the Iliad can not be explained, that is, that "the Pelasgians of Europe faced the Pelasgians of Asia in the Trojan War", while neither in Asia nor in Europe, there has never been a nation, a kingdom or empire called the Pelasgians, whose peoples are called Pelasgians, just as the peoples of Russia are called Russians, the peoples of France are called French, ... (p. 114)

(IndoEuropa Pg. 85)

The Japhetic people of Caucasus, who, in our view, are merely *Pelasgian-Albanians*, ... (p. 136)

(IndoEuropa Pg. 89)

Eduard Schneider:

"Pelasgians and their descendants"

translated and presented by Lek Pervizi, published by I.H.P.V.K.A, Tirana, 2009. (first published: December 1893, Constantinople)

Note B.P.: In the preface of this book, written by Lek Pervizi, the latter states:

The author (Eduard Schneider) relies on the inhabitants of Mirdita, because the author considers them as the closest heirs of the Pelasgians.

(IndoEuropa Pg. 91)

Vaso Pasha (Sir Patrick Colquhoun & Vaso Pasha):

"The Pelasgians, Their Today's Descendants and the Pelasgian Origin of Homer's Poems".

Artini Publications. Pristina 2017 (published for the first time: 1894)

The theory, most widely accepted by modern ethnologists, *traces the origin of Pelasgian tribe, in addition to their lightest centre, to the mountainous region of Armenia...*

(IndoEuropa Pg. 96)

Shaban Demiraj:

“Epirus, the Pelasgians, the Etruscans and the Albanians”
Academy of Sciences of Albania, INFO PUBLISHER, Tirana 2008.

...

It (Pelasgian Language - Note B.P.), as in Armenian, has stripped the aspirated vowel consonants and turned the vowel vowels into silent ones, while turning the silent vowels into aspirational ones. “The Pelasgian gives only one example of an aspirated silent Indo-European: *th*, which is preserved as such as in Armenian” (ibid. P. 13 - refers to Van Vindekens’s “Le Pelasgique” - *Note B.P.*). (p. 32)

(IndoEuropa Pg. 123)

Robert D’Angely:

“ENIGMA, from the Pelasgians to the Albanians” “TOENA Publications” Tirana, 1998. (first published: 1962, France)

In addition, the Assyrian inscriptions teach us that the Cilicians, Lycaonians, and Lycians, peoples of Asia Minor, some of whom also landed in Crete and Greece under the name of the Pelasgians, are Hittite peoples. Consequently, the Hittites and Pelasgians are nothing but the same people with two different names, which has always been common. (p. 172-173).

So on the one hand the Hittites of Armenia approach - geographically and linguistically at least - the Albanians of the Caucasus, and on the other hand, the Eteocretans or Cretan Hittites approach the Albanians of ancient Illyria, i.e. with today’s Albanians. (p. 174).

(IndoEuropa Pg. 128)

Robert Ellis:

“The Armenian origin of the Etruscans”. 1861
 (first published: 1861)

The Pelasgians

It has been mentioned at the outset that the Etruscans, according to the accounts of the ancients, were probably allied to two nations, the *Lydians* and the *Pelasgians*. The investigation of the first of these affinities, and of the consequences deducible from it, has occupied us up to this point, and led to the conclusion, involved in the supposition of the Lydian affinity of the Etruscans, that one of the great families of the Aryan stock, a family whose branches spoke dialects akin to the Armenian, now the only surviving dialect of that family, extended in ancient times from Armenia to Etruria. If this be true, and if the Etruscans, at the same time, were akin to the *Pelasgians*, then the *Pelasgians* ought also to form part of this family, and be in a similar manner allied to the Armenians. (R. Ellis, “The Armenian origin of the Etruscans”, 1861) (p.175)

(IndoEuropa Pg. 51)

...

The solution, I believe, is, that the *Pelasgians*, Lydians, and Etruscans derived their origin at a remote period from Armenia. (R. Ellis, “The Armenian origin of the Etruscans”, 1861) (p.14)

PARTICIPANTS IN THE TROJAN WAR
AT THE SAME TIME

NAIM FRASHËRI:

“Iliadhë e Omirit”

Excerpted from the book:

Homer: “The Iliad”; The first song: “ The war of the Frogs with the Rats”

Published by Argeta-LGM, Tirana, 2002

Preface written by: Naim Frashëri

Homer wrote two long poems: one of them tells of Trojan War and is called the “*Iliad*”, because the city of *Troy* was also called *Ilo*, without saying that they called the Iliad poem by this name. (p. 3)

The Iliad shows, as we said, *Trojan War*, or as some say, wars fought between the Pelasgians, that all those nations were from the Pelasgians, or, as others say, the everlasting wars between Asia and Europe. Three times the Albanians have saved Europe from Asia: Achilles defeated the Trojans, Alexander the Great defeated the Persians, Skanderbeg the Turks. (p. 6)

(IndoEuropa Pg. 68)

Thonë se Homeri rronte njëmijë vjet përpara Krishtit dhe lufta e *Trojës* qe bërë dyqint vjet përpara Homerit.

Edhe mëmëdheu i Homerit nuk dihet mirë, po thonë më tepër se ish nga Smirna. (Fq. 6-7)

(IndoEuropa Pg. 69)

Stanislao Marchiano:

“Philological studies conducted in the Pelasgian-Albanian language”,
(Gent Grafik, Tirana, 2019; first published in Naples 1882)

Translated from the original by: Frida Vokopola dhe Albert Gjoka

Through our studies of the oriental affairs of the ancient scholars and in the light of the earliest traditions, we have discovered and learned that the first inhabitants of the Caucasus region, the Asian Ionian and Phrygia, were nothing but the so-called Pelasgians-Albanians and Pelasgians-Albanians were even those peoples, who many centuries before the Trojan War left Asia and emigrated to various lands of Europe, as shown by Homer himself in the Iliad. (p.16-17)

(IndoEuropa Pg. 80-81)

Also, Homer’s words in the Iliad can not be explained, that is, that “the Pelasgians of Europe faced the Pelasgians of Asia in the Trojan War”, while neither in Asia nor in Europe, there has never been a nation, a kingdom or empire called the Pelasgians, whose peoples are called Pelasgians, just as the peoples of Russia are called Russians, the peoples of France are called French,.... (p.114)

(IndoEuropa Pg. 86)

Peza, Luftulla Peza & Liljana:

“The Ancient Languages of the Balkans and Anatolia and the Pelasgian Family of Languages”. Geer, Tirana 2018

The Thracians and Thracians are mentioned in Homer’s Iliad and in the Trojan War as having been allies of the Trojans, relatives of the same blood, and spoke the same language. (p. 137)

(IndoEuropa Pg. 212)

Vahan Setyan:

“Armenian origins of Basque”, 2017

The Linguistic Verdict, 2017

For instance, Francis Hewitt posted that it was the migrants from Armenia who brought the wine, by Thracian ships, to the Greeks at *Troy*, pointing out that the Phry. “Goinos”, Thracian “Ganos”, the Latin “Vinum”, and ultimately, the English “Wine”, is derived from Armenian “Gini” (*q̄hûh*), and that Assyrians first discovered the making of the wine from the Armenians. (V. Setian, p. 48)

(IndoEuropa Pg. 263)

Garegin D. Nalbandian:

“The Legend of Hajk and Bel Nimrod”

albPAPER, Tirana, 2020

“During *Trojan War*, Paphlagonians, Gargareans and Amazons, as well as *Armenians* and Phrygians, Thracians and *Palasgians*, as well as other Aryans fought alongside Trojans against Achaean Greeks (Achaeans), Spartans and other Greeks.” (Fq. 155)

(IndoEuropa Pg. 285)

ARYAN ORIGINS OF ARMENIANS AND ALBANIANS

Robert Ellis:

“The Armenian origin of the Etruscans”. 1861 (first published: 1861)
The Pelasgians

It has been mentioned at the outset that the Etruscans, according to the accounts of the ancients, were probably allied to two nations, the *Lydians* and the *Pelasgians*. The investigation of the first of these affinities, and of the consequences deducible from it, has occupied us up to this point, and led to the conclusion, involved in the supposition of the Lydian affinity of the Etruscans, that one of the great families of the *Aryan stock*, a family whose branches spoke dialects akin to the Armenian, now the only surviving dialect of that family, extended in ancient times from Armenia to Etruria. If this be true, and if the Etruscans, at the same time, were akin to the Pelasgians, then the Pelasgians ought also to form part of this family, and be in a similar manner allied to the Armenians. (R. Ellis, “The Armenian origin of the Etruscans”, 1861) (p.175)

(IndoEuropa Pg. 51)

The Indo-Germanic, or, to adopt the shorter and now well-established term, the *Aryan race*, may be divided into two great divisions: the Northern or European Aryans, and the Southern or Asiatic Aryans. The European Aryans are sub-divided, reckoning by language, and overlooking smaller members, into three great branches: the Latin, the German, and the Slavonian branch. But the Latin is an intrusive language, derived from a single city or a very small district, and having spread over countries mainly occupied by Celts, who are also Aryans. The three great branches of European Aryans would therefore become, when considered ethnically, the Celts, the Germans, and the Slavonians.

The Southern or Asiatic Aryans may be similarly divided into three principal branches: the Armenians, the Persians, and the Indians. The Kurds and Afghans are of less ethnical importance. The Armenians, like the Celts, are now few in number. It will be my endeavor to prove that the race to which they belong once occupied a much greater extent of country, and were spread westward from Armenia to Italy under the names of Phrygians, Thracians, Pelasgians, Etruscans, and other designations. As the expansion of the Latin language from its original seat at Rome obliterated in its advance the greater number of the Celtic dialects, so the expansion of the same language in part, but yet more the expansion of the Greek, obliterated in Europe and Asia Minor the dialects akin to the Armenian, until it was only in the original seat of the race, in Armenia itself, that a representative of those dialects survived.

The only members of the Aryan stock with which I shall have to deal, will be the Thracians, i.e., the race of which the Armenians are a part, and the Celts: or with the western branch of the Northern Aryans, and the western branch of the Southern Aryans. These two branches would, by their position, be the first settlers in Europe of the divisions to which they belong. The Celts, I conceive, entered Europe chiefly through Scythia or Russia; and the Thracians, at least mainly, through Asia Minor and Turkey. Having entered Europe, one portion

of the Celts would turn to the S.W., and eventually settle in Italy. To these would belong the Umbrians, said by some to be a branch of the old Celts, i.e., the Celts who were in Italy before the Celtic invasion which ultimately terminated in the capture of Rome. The Thracians, on the other hand, advancing W. and N.W. from Asia Minor, would form the original Aryan population in Turkey and Greece, would come in contact with the Celts along the line of Dacia, Pannonia, Noricum, and Rhætia, and would pass into Italy, mostly under the name of Tyrrhenians, at a period subsequent to the date of the Celtic settlements in that peninsula.

But there would have been two races in Europe before the arrival of any Aryan settlers. One of these races would have been the Basque or Iberian race, with which I shall have little to do. The other is more important. If there were a race in Europe, not Basque, and earlier than the Celtic, it is almost a direct ethnological consequence that it must have been Fin. (R. Ellis, "The Armenian origin of the Etruscans". 1861; p.1,2)

(IndoEuropa Pg. 231-233)

We have now probably arrived at the name of the great family to which the Etruscans belonged, i.e., the Thracian. For the Thracians were not a single tribe or people. The name, like that of Celt or German, describes one of the *Aryan families*, which was, according to Herodotus, the most numerous of all races next to Indian.¹ The Thracians may indeed be traced from the frontiers of Media to Italy and the Alps, and would have included the *Armenians* on the East, and the Rhaetians and Etruscans on the west. The following are the chief indications of a chain of kindred nations within these limits, which the ancients have transmitted to us. (R. Ellis, "The Armenian origin of the Etruscans", 1861) (p.4,5)

(IndoEuropa Pg. 235)

The *Armenian language* stands alone, a distinct branch of the *Aryan stock*, and one marked by such decided individuality as to have led some to consider it as an isolated form of speech, and to exclude it from *Aryan group*. (R. Ellis: *The Armenian Origin of the Etruscans*, 1861) (p.11)

(IndoEuropa Pg. 242)

Wilhelm Obermüller:

“People of Alps”

(Publishing House Turdiu, Tirana, 2019; first published in Vienna, 1874)

Translated from original by: Albert Gjoka dhe Frida Vokopola

Thus, there is nothing left but to see what Greeks call “*giants*” and “*titans*”. In poetic legends, the “*giants*” are presented as the ancestors of today’s Ghegs in Albania and “*titans*” as *Aryan people*, who under the leadership of Kronos and Zeus, starting from Sicily and Crete, originally inhabited by giants, invaded southern Italy and Greece, and the ancient inhabitants, i.e., the true autochthons, Ghegs, were forced to retreat. Meanwhile, they are considered as *Albanians* to this day. The inhabitants of northern part of the country, with such beautiful, tall and strong bodies, still bear the name “*ghegs*” today and Strabo mentions in book IV, chapter 6, also the “*ghegs horses*” in Liguria.

(IndoEuropa Pg. 71-72)

... Even today Albanians speak an incomprehensible dialect of foreign Titans, which, despite its mixture with many Greek (i.e., Titanic) and Latin words, cannot be considered an Aryan or Indo-Germanic language; it is the indigenous language of southern Europe, thus independent from the Aryan language, as well as the languages of the Basques and Turks. (p. VIII)

The descendants of the ancient giants are living evidence in the highlands of Scotland, on the Crimean peninsula, in the Caucasus, in

Canaan, and in parts of Asia Minor, as well as in the Rhodes area; all of Pannonia or Hungary was ruled by one of the peoples of this tribe, who here were called Illyrians. (p. 2)

(IndoEuropa Pg. 72)

The Titan Pelasgians belonged to the Aryan race and, as we said above, constituted the main tribe of the Ionians, Arcadians, and Achaeans, as in the creation of classical Greece.

(IndoEuropa Pg. 73)

The language of the Ghegs, like that of the Tosks, is not fundamentally an “Aryan” language, but nevertheless it is so altered that only through a very small change would it be possible to create an identity. Recently, the method of displacement and change has gone as far as the maximum limit of language practice, so in the end all the languages of the world must have emerged from a single ancient form, certainly in such a way as from the old form we are left with “neither flesh nor bones” nor any trace, so I believe that it would be more advisable to accept the Albanian language, as well as the Basque language, as an ancient and independent language, which, mixed with many words of the Aryan or Sanskrit language, in its origin was autochthonous. (p. 28)

(IndoEuropa Pg. 75)

Eduard Schneider:

“Pelasgians and their descendants”, translated and presented by Lek Pervizi, published by I.H.P.V.K.A, Tirana, 2009. (first published: December 1893, Constantinople)

The migration of the Pelasgians to the East occurred due to the descent of glaciers in northern Europe (10,000 BC). Then they returned

to Europe, named Arians, because an Arian-Pelasgian civilization had developed at the foot of the Caucasus in northern Persia. This return is considered as of an Indo-European people, a theory that is falling down, because it is precisely the Pelasgians, who returned to their old lands, after the retreat of the glaciers, which caused the spread of their original language. (Footnote at the end of p. 162)

(IndoEuropa Pg. 93)

Either way, without acknowledging the facts we believe like the Hellenes, that their ancestors were indigenous Pelasgians and that they created races that could be called Pellasgo-Arian or Coptic-Pelasgian.

(IndoEuropa Pg. 93)

Vaso Pasha (Sir Patrick Colquhoun & Vaso Pasha):

“The Pelasgians, Their Today’s Descendants and the Pelasgian Origin of Homer’s Poems”.

Artini Publications. Pristina 2017 (published for the first time: 1894)

Had it not been for the inscriptions on the monuments of Egypt, we would not have had any record of the early history of the Pelasgians; and the great errors of the scholars of the ancient Greeks would never have been discovered. The only thing that could be speculated about would be that there was an Aryan race of very ancient antiquity, coming from the “cradle” of nations, if this was in the Ural Mountains, as Red’house says, from whence they traveled east and west across the Caspian, or to the high plateau of India, as is widely accepted to this day. (p. 13)

(IndoEuropa Pg. 95-96)

Spiro Konda:

“Albanians and the Pelasgian Issue”

Uegen 2011, (First edition, Tirana 1964)

The most perfect languages are those of the Caucasian race, inhabiting Europe, Asia and Africa. To these languages the linguists gave the names of the three sons of Noah, calling them Hamitic, Semitic, and Japhethic. Japhethic-speaking peoples belong to the Aryan, or Indigenous, or Indo-European race. These languages are spoken by those living in Europe, in addition to Turks, Hungarians, Laps, Finns and Gascons, living in southern France and Spain. The same family includes Indians, Persians and Armenians from the peoples of Asia.

No memories have been preserved of the place where the Aryan peoples lived together. But it seems their common homeland has been Central Asia, north of India. From here some of these peoples, who constituted the Japhethic family, began to secede and head west. (p. 32-33)

(IndoEuropa Pg. 111-112)

Robert D'Angely:

“ENIGMA, from the Pelasgians to the Albanians” “TOENA Publications” Tirana, 1998. (first published: 1962, France)

Armenians are a Mesopotamian people. If their language shows similarities with languages such as Albanian, Sanskrit, Greek and others, this fact has nothing special, due to the contacts and relations of all kinds, that the Armenian people have had since the origin with the Argians of the first Arian or Pelasgian expedition to India. It is enough for us as proof of this contact or of the relations of the Armenians with the Albanians, the influence of the language of the latter, which he has exercised regarding the use of the node that is put after the name. This influence of the rear node of Albanian has also been exerted on Romanian and Bulgarian.

Whether they came from the Pamir plateau, whether they are descendants of Japheth, or whether they originated from the Phrygians, who were part of the ancient Pelasgians, of the first expedition to India, today's Armenians are the ethnic result of these three elements, mixed with a fourth primitive element, which was already found, since the most distant antiquity, in the lands of Armenia.

Their mixing with the Persians and their religion of the sect of the heretical Arius, explains why the scholars did not distinguish between the Aryans from the religious point of view (i.e.: followers of Arius 325 AD), and the Aryans of the primitive white race.

(IndoEuropa Pg. 129)

Luigi Luca Cavalli-Sforza:

Genes, People and Languages, (Besa, Tirana, 2012; first mentioned France 1981)

Përkthyer nga origjinali prej: Agim Dokساني

The shepherds who occupied the Indian subcontinent were called Aryans. They built a caste society, with narrow endogamy and a strict hierarchy, defined by religious authority. In all the states of India, the highest caste is that of the Brahmins (Brahmans ??), priests-philosophers of Aryan descent. (Pg. 162)

(IndoEuropa Pg. 132)

Edwin Jacques:

“Albanians. The history of the Albanian people from antiquity to the present day”; (“Paper and Pen”, Abraham Lincoln Foundation, Tirana, 1996. (first published: 1995)

Another is the Englishman Joseph Swayer, who in 1929, after five years of comprehensive research in Albania and elsewhere, published his book “Albania: The Birth of a Kingdom”. He concluded that the Albanian race originated from the early Arian emigrants ... (p. 39).

(IndoEuropa Pg. 136)

Prehistoric Pelasgians belonged to the Indo-European family of nations. In the distant past these peoples inhabited the border between Europe and India. They all spoke the same language. They lived a primitive life as nomads in tents, raising goats, collecting fruit, fishing, and hunting wildlife for food and clothing. Apparently, around 3000 B.C.E., a great dissolution took place, which scattered these tribal families centrifugally in all directions. From the Arian source a migration was made south to India; while others moved from this Indo-European cradle of humanity to the west. The most accurate expression would be that they “penetrated” to the west, as it is known that “people migrate very slowly, when they do not know where they are going”.

Some of these tribes remained in the Caucasus Mountains, where they are known as the Albanians. Later historians would note how the Caucasian Albanians became involved in the Persian Empire, how they fought against their relative, Alexander the Great, and how they were found among the hostages that the victorious Pompey took with him to Rome. After the invasion by the Seljuk Turkish tribe, later, they were assimilated by Tsarist Russia and disappeared altogether from the page of history. However, linguists note some similarities between Albanian and Armenian. (p. 63, 64).

(IndoEuropa Pg. 137)

Kristo Frashëri:

“Ethnogenesis of Albanians”, historical overview, M&B publications, Tirana 2013.

The problem of the genesis of the Albanians was laid on a more scientific basis when by the end of the XVIII century (18th) began the first observations, which showed that among the majority of modern and ancient populations of Europe (Greeks, Latins, Slavs, Germans), and some populations of Asia (Iranians, Indians, Armenians), there were such closeness and connection, which testify to a common origin.

It was thus concluded that these populations descended from a single ethnic trunk (the Arian trunk) and from a common mother tongue (the ancient Indo-European language), which were later divided into separate nationalities and separate languages. (p. 12).

(IndoEuropa Pg. 139)

The first attempt was made by the German philologist Karl Wilhelm von Humboldt (1767 - 1835). He proved that the Basque populations, which today inhabit the Pyrenees slopes, northwestern Spain and southwestern France, are descendants of the ancient Iberians. It has already been proven that the Basques, like the Iberians, do not belong to the Indo-European ethnolinguistic family, which includes most of the populations of Europe today. Judging by the antiquity of the Basques, they are thought to be members of the non-Arian, i.e. non-Indo-European, but pre-Indo-European ethnic group. For this reason, their language, along with some clues to their material culture, shed light on other ancient pre-Indo-European populations living in southern Europe. In 1836 the French scholar Antoine d'Abbadie (Antuan d'Abadi) noticed the linguistic affinity between Basque and Caucasian languages. (p. 37)

(IndoEuropa Pg. 140)

In addition, the fact that the Caucasian Albanians belonged to the Japhetic language group, i.e. Mediterranean, while the Balkan Albanians, as confirmed by the German linguist Franz Bopp (Franc Bop, 1791 - 1867), to the Arian ethno-linguistic group, i.e. Indo-European, rules out the possibility of genetic links between them. Finally, the meeting points of some words of the Caucasian language with the Albanian language, in fact with the Arbëresh dialect of Italy, which he has taken as a basis, are not convincing.

(IndoEuropa Pg. 143)

Aristidh P. Kola:

“Arvanites and the origin of the Greeks”. Publishing House “55”. Tirana, 2002 (Translated from the original by: Aldior Agora)

An important issue that follows is the very widespread theory of the origin of European peoples from India through the Caucasus, etc. We are talking here about an alleged emigration of a people from the shores of the Ganges or India, which ethnologists called the *Aryan people* or *Aryan race*.

It is a hypothesis, which the Germans threw before the war and remains so even today. There is of course the transcript language, which is quite similar to Greek and that is important. But it must be clarified, whether any people (Aryans) came from the Ganges, or any people (yes them) went from Europe to the Ganges. Since there is no evidence of any older civilization in India than that of the Pelasgians, which I point out, presented a slow but steady development, then it follows that in the great Pelasgian emigration, some of them who went to Asia Minor, to have continued to the south of the Caspian and to have arrived in India. (p. 109)

(IndoEuropa Pg. 172)

Elena Kocaqi:

“The role of Pelasgian - Illyrian in the formation of European nations and languages”, third edition of the Publishing House “Emal”.

The words Alban, Arban and *Arian* have the same meaning - White. (p.101).

(IndoEuropa Pg. 198)

Peza, Luftulla Peza & Liljana:

“The Ancient Languages of the Balkans and Anatolia and the Pelasgian Family of Languages”. Geer, Tirana 2018

The Sign of Zeus in India is known as the *Aryan* sign. The *Aryans* are an ancient Pelasgian tribe, removed from the Aegean region about 4-5 thousand years BC, this means during the late Neolithic (Gurvon), the beginning of the Bronze Age and arrived in India. With them the *Aryans*, among others, took the Sign of Pelasgian Zeus. (p. 22)

(IndoEuropa Pg. 209)

Artashes Abegian:

“Geschichte Armeniens”
Shtuttgart, 1948 (Page 1-7)

Hospitality is also one of the characteristics of Armenia. And finally, as an ancient Aryan people the general meaning of the Armenian people is distinguished through some characteristic features, which are generally features of the *Aryan* race.

(IndoEuropa Pg. 248)

The Turks, in alliance with the Germans, in 1939 tried to convince the latter that the Armenians were of Semitic origin and should therefore be annihilated along with the Jews. The Armenians of Europe came forward with this action thanks to the Armenian National Council of Berlin (chaired by Artashes Abegian, a professor at the University of Berlin), whose publications, as well as the studies of other European scientists, supported the thesis “Armenians are an *Aryan* race”, who managed to convince the Hitlerian social elite that the Armenians were an *Aryan* (Indo-European) race.

(IndoEuropa Pg. 245-256)

Garegin D. Nalbandian:

“The Legend of Hajk and Bel Nimrod”, albPAPER, Tirana, 2020
 Hayk was the ancestor of the Armenian, Hurro-Urartian, and other
Aryan people. (Fq. 46)
 (IndoEuropa Pg. 280)

“During Trojan War, Paphlagonians, Gargareans and Amazons, as well as Armenians and Phrygians, Thracians and *Palasgians*, as well as other *Aryans* fought alongside Trojans against Achaean Greeks (Achaean), Spartans and other Greeks.” (Fq. 155)

The Illyrians were identified as descendants of Meshech in a chronicle written by Hippolytus of Rome. (Fq. 156)

Ar was the *Aryan* Sun-God. (Fq. 159)
 (IndoEuropa Pg. 285)

Bardos in Greek and Bard or Bardan (also Vard or Vardan) in *Aryan* was the third son of Torgom. He received half of what was left of Torgom’s lands after the partition for his elder brothers’ inheritance. The lands of Bardos were lands east of the Artaz Mountain to the Kura River (the Kura River was also called Qjura Taikh in Urartian and in *Aryan* languages) and from the Kura River to the Savalan or Sabaghan Mountain. The city of residence of Bardos was named Barda; however, Vardashen and other settlements and towns were named after Bard. Bardos founded a city on the west bank of the Kur River and named it Barda. (Fq. 151)

(IndoEuropa Pg. 545-546)

ARMENIAN AND ALBANIAN ORIGINS OF THE ETRUSCANS

Robert Ellis:

“The Armenian origin of the Etruscans”.

1861 (first published: 1861)

The Pelasgians

It has been mentioned at the outset that the *Etruscans*, according to the accounts of the ancients, were probably allied to two nations, the *Lydians* and the *Etruscans*. The investigation of the first of these affinities, and of the consequences deducible from it, has occupied us up to this point, and led to the conclusion, involved in the supposition of the Lydian affinity of the *Etruscans*, that one of the great families of the *Aryan stock*, a family whose branches spoke dialects akin to the *Armenian*, now the only surviving dialect of that family, extended in ancient times from Armenia to Etruria. If this be true, and if the *Etruscans*, at the same time, were akin to the *Pelasgians*, then the *Pelasgians* ought also to form part of this family, and be in a similar manner allied to the *Armenians*. (R. Ellis, “The Armenian Origin of the Etruscans”, 1861) (p.175)

(IndoEuropa Pg. 51)

Several *Etruscan* names begin with *lau-* or *lav-*. Thus *Laukin* ose *Lavkin* is a woman's name, appearing in the forms, *Laukin*, *Lavkinal*, *Laukine*, *Lavkinasa*. In Arm., "*lav-kin*" = "*good-woman*". Another Etruscan name is *Lautn*, which might be compared with the Arm. "*lav-tovn*" = "*good-house*", or "*good family*". A third name is "*Lauchme*", supposed to be the *Etruscan* form of "*Lucumo*". (R. Ellis: *The Armenian Origin of the Etruscans*; p. 179)

(IndoEuropa Pg. 55)

The Southern or Asiatic Aryans may be similarly divided into three principal branches: the *Armenians*, the Persians, and the Indians. The Kurds and Afghans are of less ethnical importance. The *Armenians*, like the Celts, are now few in number. It will be my endeavor to prove that the race to which they belong once occupied a much greater extent of country, and were spread westward from *Armenia to Italy under the names of Phrygians, Thracians, Pelasgians, Etruscans*, and other designations. As the expansion of the Latin language from its original seat at Rome obliterated in its advance the greater number of the Celtic dialects, so the expansion of the same language in part, but yet more the expansion of the Greek, obliterated in Europe and Asia Minor the dialects akin to the Armenian, until it was only in the original seat of the race, *in Armenia itself, that a representative of those dialects survived.*

The only members of the Aryan stock with which I shall have to deal, will be the Thracians, i.e., the race of which the Armenians are a part, and the Celts: or with the western branch of the Northern Aryans, and the western branch of the Southern Aryans. These two branches would, by their position, be the first settlers in Europe of the divisions to which they belong. The Celts, I conceive, entered Europe chiefly through Scythia or Russia; and the Thracians, at least mainly, through Asia Minor and Turkey. (R. Ellis, "The Armenian Origin of the Etruscans". 1861) (p.1,2)

(IndoEuropa Pg. 232)

In endeavouring to determine the family of nations to which the *Etruscans* belonged, it is necessary first to inquire from what nation they were traditionally derived, or with whom they have been identified. (Robert Ellis: “The Armenian Origin of the Etruscans”, 1861) (p.3)

(IndoEuropa Pg. 233)

The solution, I believe, is, that the Pelasgians, Lydians, and Etruscans derived their origin at a remote period from Armenia. (Robert Ellis, “The Armenian Origin of the Etruscans”, 1861, (p. 4)

(IndoEuropa Pg. 234)

We have now probably arrived at the name of the great family to which the *Etruscans* belonged, i.e., the Thracian. For the Thracians were not a single tribe or people. The name, like that of Celt or German, describes one of the Aryan families, which was, according to Herodotus, the most numerous of all races next to Indian.¹ The Thracians may indeed be traced from the frontiers of Media to Italy and the Alps, and would have included the Armenians on the East, and the Rhaetians and *Etruscans* on the west. The following are the chief indications of a chain of kindred nations within these limits, which the ancients have transmitted to us. (R. Ellis, “The Armenian Origin of the Etruscans”, 1861) (p. 4,5)

(IndoEuropa Pg. 235)

The passages in the Greek, which would prove or imply an affinity between the *Etruscans* and Armenians, are these, the links of connexion being – *Etruria, Lydia, Mysia, Thrace, Phrygia, Armenia;* (Robert Ellis: “The Armenian Origin of the Etruscans”, 1861) (p.8)

(IndoEuropa Pg. 239)

Zacharie Mayani:

“Etruscans begin to speak”, Publishing House “Fan Noli”, Tirana, 2018 (first published in 1973, France)

In fact, *Etruscan* represents some points of contact with Armenian, as does *Albanian*. (p. 130)

(IndoEuropa Pg. 118)

Note B.P: Citing the scholar B. Hrozny, who in 1929 published an article entitled “Etruscan and Hittite Languages”, Mayan writes:

..., and he concludes: “The *Etruscans* came to Italy from a region located very close to the *Hittites*, that is, from Asia Minor”, which in our opinion, presents an incomplete picture of the situation. (p. 456)

(IndoEuropa Pg. 119)

It is not surprising that in Armenian we find many terms corresponding to Illyrian terms, because, according to Herodotus, the Armenians are of Thracian-Phrygian origin (or descendants of the ancient Balkan Bryges). Let us underline some points of contact between Armenian and Albanian: 1) both languages have an indefinite suffix; 2) erthal in Armenian is “I go, I came” compare with Albanian ardh; 3) ges is “half”; compare with “gjysmë” Albanian; gtanem, “I find”, compare with Albanian “gjet”; 5) tzain, “voice”; compare with Albanian za; 6) medz, Armenian “big”, in Albanian is madh. Other similarities have long been highlighted, where among the most important is: the plural -ik of Armenian is formed by the ending -er, -eri (down, “house”, plural “dounerë”). This has already been compared to the -ar of Etruscan (and -eri? “Compare shoqëri, vëtëra (years) of Albanian).

(IndoEuropa Pg. 119-120)

Another particular, feminine name this time, deserves all our attention, as it is generally not only Armenian and Caucasian, but

also a small interlocking name, a sign of the nobility of large Etruscan families. It is about Satenig, Satinik. We find it in the Ossetians; this term denotes a legendary fortune teller or witch, closely associated with the Nart epic, legendary heroes of whom only a vague memory of the first Indo-European penetration into the Caucasus remains. Nothing is known about the origin of the Narts. In parentheses we can say that this ethnic name is found in the name of an Illyrian settlement, *Nareste* (near the river Naron). (p. 475 - 476)

(IndoEuropa Pg. 120)

Here is another proof of oriental influence on Etruscan decorative art. Nothing is more meaningful than the resemblance of the pillars found inside many Etruscan tombs (in Cerveteri and elsewhere), the bas-reliefs of which represent shields, weapons, various vessels, etc. on one side and pilasters of an Anatolian temple on the other hand. It is about the temple of Musasir, near the territories of Ararat, looted by the Assyrians during the VIIIth century and painted by them on a bas-relief, found in Khorsabad. (p. 511)

Andre Piganjoli has added some other arguments to the thesis of the oriental origin of the Etruscans. He dismisses as unfounded Wiesner's theory, according to which the Etruscans were knightly shepherds, who, having crossed the borders of the Caucasus and Iran, must have crossed Thrace and Illyria. But he points out numerous connections between an important Anatolian settlement, Toprakkale and Etruria; the presence, in this settlement of a typical Etruscan monument, and exactly three sacred stones, raised towards the sky and placed on a cylindrical base; irrigation practice; mortuary rooms surrounded by benches, etc. This gives the author the opportunity to conclude that "the closeness between the Etruscans and the ancient peoples of Asia Minor can not be questioned". (*Les Etrusques, people d'Orient*, p. 338). (p. 513- 514)

... The Etruscan language is approximated and related to several

Oriental languages, i.e. of Asia Minor. But these languages are not of Eastern origin. They are Indo-European based languages, located in Asia Minor. Likewise, the Etruscan language is not oriental.

Its origin leads to the Danube.

The Etruscans are, in part, the descendants of the Tursha. But Turshat are not a people of oriental origin. They are ancient Illyrians (or Thracian-Illyrians) settled in Asia Minor. (p. 515)

(IndoEuropa Pg. 121-122)

Shaban Demiraj: “Epirus, the Pelasgians, the Etruscans and the Albanians”, Academy of Sciences of Albania, INFO PUBLISHER, Tirana 2008.

...

It (*Pelasgian Language - Note B.P.*), as in Armenian, has stripped the aspirated vowel consonants and turned the vowel vowels into silent ones, while turning the silent vowels into aspirational ones. “The Pelasgian gives only one example of an aspirated silent Indo-European: *th*, which is preserved as such as in Armenian” (ibid. p.13 - refers to Van Vindekens’s “Le Pelasgique” - *Note B.P.*) (p. 32)

(IndoEuropa Pg. 123)

Robert D’Angely:

“ENIGMA, from the Pelasgians to the Albanians”, “TOENA Publications” Tirana, 1998. (first published: 1962, France)

Armenians are a Mesopotamian people. If their language shows similarities with languages such as Albanian, Sanskrit, Greek and others, this fact has nothing special, due to the contacts and relations of all kinds, that the Armenian people have had since the origin with the Argians of the first Arian or Pelasgian expedition to India. It is enough for us as proof of this contact or of the relations of the Armenians with

the Albanians, the influence of the language of the latter, which he has exercised regarding the use of the node that is put after the name.

(IndoEuropa Pg. 129)

To prove the great importance of the Phrygian element in the Armenians, we will give here what Herodotus (VII, 73) wrote on this subject: “also the Phrygians, as the Macedonians say (i.e. the Albanians, both in Europe and in the Albania of the Caucasus), were called Bryges, although they were Europeans and neighbors of the Macedonians; but when they set out for Asia, they also changed their name to Phrygians”. It is these Phrygians, whose daily language has been Albanian, who have greatly influenced the Armenian language.

Since we speak of the Phrygians as a primitive race, which entered into the composition of the Armenian people, ... (p. 234).

It can be said that the Armenians are of Thracian and Macedonian descent, i.e. from ancient Europeans, but also from the peoples of Mesopotamia. (p. 236).

(IndoEuropa Pg. 129-130)

Edwin Jacques:

“Albanians. The history of the Albanian people from antiquity to the present day”, “Paper and Pen”, Abraham Lincoln Foundation, Tirana, 1996. (first published: 1995)

Note B.P. Speaking of the German linguist Franz Bop (1791 - 1867) Jacques says:

He noticed similarities between the vocabulary of Albanian, on the one hand, and that of Armenian or the Baltic languages, Latvian and Lithuanian on the other, ... Bopi published his work in 1854, finally proving that Albanian belongs to the family of Indo-European languages and is not derived from any other sister language on the continent, as well as Greek. (p. 36).

(IndoEuropa Pg. 135-136)

Van Vindekens concluded that the Greeks, Illyrians and Italians could not have been the first Indo-Europeans to settle in Southern Europe and Asia Minor. ... The author is convinced that the Pelasgians left their Indo-European cradle at the same time as the Hittites, whose displacement certainly preceded that of the Greeks. (p. 48).

Surprisingly this diagram shows that among 47 modern Indo-European based languages, only two of them, Albanian and Armenian, have a direct Indo-European origin, without any linguistic intermediate parent. (p. 48).

Dionysus of Halicarnassus (Greek historian of the 1st century B.C.E.).

He stated that the Albanians, like most ancient peoples, came from the Euphrates and the Ganges. They settled on the shores of the Caspian Sea and in the Caucasus Mountains, later called Armenia, where they lived as ranchers and warriors. In Asia they were known as Albanians; their territories were shown on maps of the time as Albania, while the rocky gorges of the Caucasus mountains were called “Albanian Gates”. (p. 55).

(IndoEuropa Pg. 136-137)

Nermin Vlora Falaski:

“The Pelasgians, Illyrians, Etruscans, Albanians”. Publishing House “Faik Konica”, Pristina, 1998 (first published: 1984, Italy)

(With a preface from Prof. Dr. Skënder Rizaj, Korrik 1998, Prishtinë.)

Nermin Vlora Falaschi also talks about the similarities between the Etruscan and Albanian languages and the Illyrian words found in the Basque, Israeli, Palestinian, etc. languages. (Page 17) (*Note by:* Prof. Dr. Skënder Rizaj)

(IndoEuropa Pg. 151)

First, it seems appropriate to make clear the fact that the Etruscan inscriptions can be understood only through the Albanian language, and this is an easy question to answer because the idiom that today is called “Albanian” by the locals, is not entirely Albanian, but Pelasgian. (Pg. 206)

(IndoEuropa Pg. 154)

Peza, Luftulla Peza & Liljana:

“The Ancient Languages of the Balkans and Anatolia and the Pelasgian Family of Languages”. Geer, Tirana 2018

The first to be able to decipher the Etruscan inscriptions with the help of the Albanian language was the Arvanite scholar Jakov Thomopoulos, who published the work *Pelasgia*, 1912. But his work remained only in Greek and so is little known to readers.

Mr. Mayani and N. Vlora-Falaski followed the path started by Thomopoulos and achieved success. Thanks to their work, today in Italy, since the 7-year schools, students learn that the Etruscan language is very close to the Albanian language. (p. 74 -75)

(IndoEuropa Pg. 210)

Mayani (1973) and N. Vlora (2004) have fully confirmed the connection of the Etruscan language with the Albanian language, through the analysis of many Etruscan inscriptions. (p. 117)

(IndoEuropa Pg. 212)

Vahan Setian:

“Armenian origins of Basque”, 2017

The Linguistic Verdict, 2017

We certainly can argue that the affinities that have been found between *Armenians, Pelasgians, Lydians, Phrygians and Etruscans* by several historians and linguists including Ellis (1861) and Drews (1994) and they should not be overlooked. (V. Setian, p. 97)

(IndoEuropa Pg. 264)

ARMENIAN AND ALBANIAN ORIGINS OF THE BASQUE

Fallmerayer, J. Ph.:

“The Albanian element in Greece”. Tirana, November 2003
(published for the first time: (1857-1861))

On the other hand, long before Lik, the German court adviser, von Arndt, in the comparative dictionary built by Pallas by order of Catherine II, after an analysis, which is the truth of only 56 words, had come to the conclusion *that language Albanian was the ancient language of the country and that it had a precise affinity with the Basque language*. Consequently, it belonged to the oldest historically known languages, which had ruled in Europe before the immigration of Greeks, Slavs, Latins and Germans. These remnants of ancient languages have been preserved to this day only in the mountainous regions of this part of the world, namely the Irish, the Scots of Upper Scotland, the Tchutcs, *the Basques and the Albanians*.

(IndoEuropa Pg. 46, 603)

Wilhelm Obermüller:

“People of Alps”

(Publishing House Turdiu, Tirana, 2019; first published in Vienna, 1874)

Translated from original by: Albert Gjoka dhe Frida Vokopola

... Even today Albanians speak an incomprehensible dialect of foreign Titans, which, despite its mixture with many Greek (ie, Titani) and Latin words, cannot be considered an Aryan or Indo-Germanic language; it is the autochthonous language of southern Europe, thus independent of the Aryan language, as well as the languages of the Basques and Turks. (Page VIII)

(IndoEuropa Pg. 72)

The language of the Ghegs, like that of the Tosks, is not fundamentally an “Aryan” language, but nevertheless it is so altered that only through a very small change would it be possible to create an identity. Recently, the method of displacement and change has gone as far as the maximum limit of language practice, so in the end all the languages of the world must have emerged from a single ancient form, certainly in such a way as from the old form we are left with “neither flesh nor bones” nor any trace, so I believe that it would be more advisable to accept the Albanian language, as well as the Basque language, as an ancient and independent language, which, mixed with many words of the Aryan or Sanskrit language, in its origin was autochthonous. (Pg. 28)

(IndoEuropa Pg. 75)

Zacharie Mayani:

“Etruscans begin to speak”, Publishing House “Fan Noli”, Tirana, 2018 (first published in 1973, France)

Finally, the *Basque* language is related to the languages of the Caucasus. According to a theory by Trombetti, this language is a remnant of the ancient Caucasus, whose speech space once stretched from the Caucasus to the Pyrenees, and from which only two extremities remain today: the *Basque* language and the idioms of the Caucasus.

However, *we note that there are some points of contact between the Basque and Albanian languages.* (p. 477 - 478)

(IndoEuropa Pg. 120-121)

Luigi Luca Cavalli-Sforza:

Genes, People and Languages, (Besa, Tirana, 2012; first mentioned France 1981

Translated from the original by: Agim Dokساني

Before leaving the issue of language classification, I want to emphasize the fact that there are five or six languages that have not found a place in Ruhlen's seventeen families (and in no classification). One of these "isolated" languages, known to us, is the Basque language. . Some linguists note similarities between Basque, Caucasian, Sinotibetan, and Nadene (North American) languages. On the grounds that I do not undertake to judge them, Ivanov claims that the Sumerian, Etruscan and other extinct languages belonged to the same family, an ancient family that lay in northern Europe and Asia. (Pg. 177)

(IndoEuropa Pg. 133)

Kristo Frashëri:

"Ethnogenesis of Albanians", historical overview, M&B publications, Tirana 2013.

² *Shënim B. P.:* Late Neolit – (4 000 – 2 500 p.e.s.) ;
Eneoliti – (2 500 – 2 000 p.e.s.) ;
Bronz – (2 000 – 1 000 p.e.s.) ;
Iron – (që nga fillimi i viteve 1 000 p.e.s.)

The first attempt was made by the German philologist Karl Wilhelm von Humboldt (1767 - 1835). He proved that the Basque populations, which today inhabit the Pyrenees slopes, northwestern Spain and southwestern France, are descendants of the ancient Iberians. It has already been proven that the Basques, like the Iberians, do not belong to the Indo-European ethnolinguistic family, which includes most of the populations of Europe today. Judging by the antiquity of the Basques, they are thought to be members of the non-Arian, i.e. non-Indo-European, but pre-Indo-European ethnic group. For this

reason, their language, along with some clues to their material culture, shed light on other ancient pre-Indo-European populations living in southern Europe. In 1836 the French scholar Antoine d'Abbadie (Antuan d'Abadi) noticed the linguistic affinity between Basque and Caucasian languages. (p. 37)

Many scholars supported this thesis. The most important result was achieved when the social sciences could see the genetic connection not only of Basque with Caucasian, but also with the languages of non-Indo-European tribes, living on the shores of the Mediterranean. Based on these traces, the belief was formed that these populations, which inhabited the southern, eastern and northern shores of the Mediterranean, were part of a common ethnolinguistic family, which Hommeli, in contrast to the Indo-European group, called the group or family "Alarodik". At the end of the 19th century the Italian anthropologist Giuseppe Sergi (Giuseppe Sergi), by measuring the skulls of the ancient inhabitants of this region, noticed that they were close to each other and belonged to the same race - a race different from that of the Indo-European peoples. The inhabitants of these populations were medium-sized, auburn, goggles, unlike the Indo-European populations, who are generally tall, blond, and blue eyes. In support of this finding, anthropologist Serxhi called these populations members of the Mediterranean ethnolinguistic group, a name which has been accepted by almost all scholars in this field. In 1902 the Italian linguist Alfredo Trombetti finally confirmed the linguistic connection between Basque and Caucasian. A. Trombetti later, in his work on the origin of the Basque language, defended the view that the linguistic connection between Basque and Caucasian was not the result of contacts, but of genetic origin. (p. 37 - 38).

Only two of them³ survive to this day - in the west the Basques, with their Basque language on the slopes of the Pyrenees, and in the east the descendants of the ancient Caucasians, whose Caucasian dialects are still spoken today in the southern Caucasus. (p. 38 - 39).

³*Note B.P.:* It is about the populations of the Mediterranean ethnolinguistic group

This does not exclude the possibility that the Indo-European Illyrians coexisted or at least had relations with the late Neolithic Mediterranean population before this population was assimilated by the newcomers or left elsewhere. To clarify these connections, scholars began to investigate the affinities that may have existed between the *Albanians* and the two populations of Mediterranean origin that still survive today, *the Basques and the Caucasians*.

The first steps were taken to observe possible links between *Albanians* and *Caucasian* populations. This is because in the area where the speakers of the Caucasus live in Antiquity was part of a country called Albania, a name very similar to the name Albania, which even today is used by foreigners for our Albania.

(IndoEuropa Pg. 140-142)

Nermin Vlora Falaski:

“The Pelasgians, Illyrians, Etruscans, Albanians”. Publishing House “Faik Konica”, Pristina, 1998 (first published: 1984, Italy)

(With a preface from Prof. Dr. Skënder Rizaj, Korrik 1998, Prishtinë.)

Nermin Vlora Falaschi also talks about the similarities between the Etruscan and Albanian languages and the Illyrian words found in the Basque, Israeli, Palestinian, etc. languages. (Page 17) (*Note by: Prof. Dr. Skënder Rizaj*)

(IndoEuropa Pg. 151)

Robert Ellis:

“The Armenian origin of the Etruscans”. 1861 (first published: 1861)

But there would have been two races in Europe before the arrival of any Aryan settlers. One of these races would have been the *Basque* or *Iberian* race, with which I shall have little to do.

The other is more important. If there were a race in Europe, not *Basque*, and earlier than the Celtic, it is almost a direct ethnological consequence that it must have been Fin. (R. Ellis, “The Armenian origin of the Etruscans”. 1861; p.1,2)

(IndoEuropa Pg. 233)

The *Armenian* language stands alone, a distinct branch of the Aryan stock, and one marked by such decided individuality as to have led some to consider it as an isolated form of speech, and to exclude it from Aryan group. Now, when a language holds this peculiar position, when it is not merely, like the English, one member of a family, the Teutonis; but when it represents, alone, and in a small and mountainous area, almost like the *Basque*, a complete and peculiar family; the question may not unreasonable arise – what has become of the other members of this family of languages? It is this question which these pages, in their widest scope, will endeavour to resolve. (R. Ellis: The Armenian Origin of the Etruscans; p. 11)

(IndoEuropa Pg. 242)

Vahan Setyan:

“Armenian origins of Basque”, 2017

The Linguistic Verdict, 2017

Note B.P.: (Preliminary explanatory notes: In his book “*Armenian Origins of Basque*”, Vahan Setian has also included excerpts from the publications of the well-known Armenian linguist and Bascologist, Vahan Sarkisian. In order to avoid misunderstandings, I was forced to put the name of the author to whom this part belongs under each part taken from this book. Writings belonging to Vahan Sarkisian will be accompanied at the end by the note *V. Sarkisian* while those belonging to Vahan Setian will be accompanied at the end by the note *V. Setian*

“By the end of the 19th century the English linguist Edward

Spencer Dodgson (1857 - 1922) stumbled on an intriguing discovery. A renowned scholar of Basque studies, Dodgson had begun learning the Armenian language to expand his linguist horizon. The result was quite unexpected: after only two months, Dodgson noted that *Armenian and Basque words* are practically identical. Dodgson published his findings in 1894 in the “Euskera” (the Basque language) magazine. There was more than 50 words included in Dodgson’s list of parallels. It was more like a thunder in a clear sky, particularly for those scientists who had long maintained the hypothesis of the Georgian origins of Basque.” (V. Sarkisian, *Gjuhëtar dhe Baskolog Armen*, 1954 - 2011) (V. Setian, p. xvii)

(IndoEuropa Pg. 261-262)

Karst (1928) (German linguist - Josef Karst) dared to revise the linguistic map of Europe, casting doubt on traditional certainties. The Armenian language was considered Indo-European where Basque was not, thus hundreds of coincidences, folk legends, and historical data was rendered meaningless. (V. Sarkisian) (V. Setian, p. xix)

The scientists have developed the most complete list to date of Basque linguist parallels, including close to 1,000 shared words and grammatical elements. (V. Sarkisian) (V. Setian, p. xix)

Of course, one cannot state that all issues related to the theory of *Armenian-Basque kinship* have been settled definitely, but the main point is beyond doubt: that the *Basque civilization* contains a deep *Armenian layer* due to migration processes in prehistoric times. It is widely recognized that the *Basque* are the oldest nation of Western Europe. They appeared long before the arrival of the Indo-Europeans, following initial invasions dating back to 1000 BC. Hence by that time the *Armenian* element already existed in Western Europe and subsequently had a significant influence on the development of European civilization.

(V. Sarkisian) (V. Setian, p. xx-xxi)

Joseph Karst, a German linguist and philologist, presented more than 300 *Basque-Armenian* lexical similarities and elements of phonetics and grammar, which included systems of conjugations, and the use of sciences of ethnography and anthropology (Karst, 1928). Based on the evidence, he concluded that the Armenian language influenced the Georgian language and that *Basque and Armenian are two forms of one language*. Bernard Lasa, a Basque academician, agreed with this argument. (V. Setian, p. 35)

(IndoEuropa Pg. 262)

“Of course, there were primitive peoples in *Basque Countries*, who mumbled primitive languages, just as there were throughout the Iberian Peninsula, such as the Ligurians or the Tartessians, or the Celts, or the “Malagenos” from the Nerja caves; but the bulk of the linguistic corpus of northern Spain and southwest of France is the *Armenian language*, which is what we now called “*Basque*”, in addition to influences of the already neighboring Romance languages on *Basque*, what professional linguists call linguistic stratum, that so many traces have marked the multiple dialects of the Basque valleys.”
– Jesus Garcia CASTRILLO¹⁰³ (V. Setian, p.105)

¹⁰³ *Published electronically on July 29, 2013*

The statistical probability of only a mere chance or a coincidence to be the explanation between the *Basque-Armenian* words sounding the same and having the same meaning is absurd. From the apparent word parallels we can conclude their significant associations beyond reasonable and conceivable doubt. (V. Setian, p.105)

(IndoEuropa Pg. 265-266)

Artak Movsisjan :

“History of Armenia”,

Printed by: albPAPER, Tirana, 2019

Translated from the original by: Berzh Piranjani

In the “Anglo-Saxon Chronicles” written in the 9th century is claimed that in the British Isles “the first inhabitants were the Bretons, who had come from Armenia”. According to the “Bavarian Chronicle”, “Song of Anna”, “Song of Roland” and other medieval sources it turns out that the Bavarians have their origins in Armenia, on Mount Ararat, where Noah stayed with his boat. The Basques also connect their origin with Armenia. (Page 18)

(IndoEuropa Pg. 269)

Garegin D. Nalbandian:

“The Legend of Hajk and Bel Nimrod”

albPAPER, Tirana, 2020

Baz, the son of Manavaz and the grandson of Hayk, fathered the Bznuni and Basean nobles, who lived west of Lake Van, and he fathered the Basque people. (Fq. 145-146)

(IndoEuropa Pg. 284)

Berzh Piranjani:

“IndoEuropa: Albanians and Armenians; Albanian and Armenian language”

Printed by: “albPAPER”, Tiranë, 2021

When talking about the Indo-European origin of the Albanians and the modern Albanian language, when talking about the Indo-European origin of the Armenians and the modern Armenian language, when talking about the proximity of the Etruscans and modern Albanians and explaining the Etruscan inscriptions with the modern Albanian

language, talking about traces of similarity between Albanian and the Basque language and when the same conjectures are attributed to the Armenian language, when Homer and Herodotus claim or accept the claim that the Trojan War was a war within the tribes of a trunk, the Pelasgian trunk, when talking about the movement of tribal populations Pelasgian and beyond Indo-European from West Asia to the Mediterranean and vice versa, when the use of a single language is assumed, that Pelasgian in the Mediterranean basin, when the Albanian language is assumed as a decomposer of the ancient Greek language of Homer, when the Albanian and Armenian language are presented as two autochthonous languages and as linguistic branches closer to the root of the IndoEuropean tree of languages, even before the Greek one, then the question rightly arises:

But is there any connection between these two languages and these two peoples?

(IndoEuropa Pg. 575)

In this case I would hasten to speculate that the names “Geg” and “Tosk” could be a consequence of the movement of groups of people from the above-mentioned provinces towards the Balkans, and I would agree in principle, that initially moved the inhabitants of Tushpa, which is closer to the Balkan area. Coming to the Balkans they are divided into two streams: one that decided to stay in the Balkans and move towards the south and west of the Balkans and the other that took the direction of the north and ended up on the Apennine Peninsula and then up to the Basque countries.

This is probably in line with the theory of the Armenian scholar Robert Ellis about the Armenian origin of the Etruscans and the theory of the Armenian scholar Vahan Setian on the “Armenian origins of the Basque”; but why not even those Albanian scholars who link the Etruscan origin to the Tosk inhabitants of Albania.

(IndoEuropa Pg. 598-599)

Initially, around 2500 - 2000 BC there was a movement of populations, called "Pelasgian" (see my guess in the material above entitled "Interpretations of the name "Pelasgian""), headed from the Anatolian Plateau to the Balkans. Upon arrival in the Balkans, part of it settled on it, extending to the south, while the rest continued its journey to the north, ending later on the Apennine Peninsula and possibly to the *Basque* Country.

(IndoEuropa Pg. 603)

ANTHROPOLOGICAL SIMILARITIES BETWEEN ARMENIANS AND ALBANIANS

Kristo Frashëri:

“Ethnogenesis of Albanians”, historical overview
M&B publications, Tirana 2013.

The most important result was achieved when the social sciences could see the genetic connection not only of Basque with Caucasian, but also with the languages of non-Indo-European tribes, living on the shores of the Mediterranean. Based on these traces, the belief was formed that these populations, which inhabited the southern, eastern and northern shores of the Mediterranean, were part of a common ethnolinguistic family, which Hommeli, in contrast to the Indo-European group, called the group or family “Alarodik”. At the end of the 19th century the Italian anthropologist Giuseppe Sergi (Giuseppe Sergi), by measuring the skulls of the ancient inhabitants of this region, noticed that they were close to each other and belonged to the same race - a race different from that of the Indo-European peoples. The inhabitants of these populations were medium-sized, auburn, goggles, unlike the Indo-European populations, who are generally tall, blond, and blue eyes. In support of this finding, anthropologist Serxhi called these populations members of the Mediterranean ethnolinguistic group, a name which has been accepted by almost all scholars in this

field. In 1902 the Italian linguist Alfredo Trombetti finally confirmed the linguistic connection between Basque and Caucasian. A. Trombetti later, in his work on the origin of the Basque language, defended the view that the linguistic connection between Basque and Caucasian was not the result of contacts, but of genetic origin. (p. 37 - 38).

(IndoEuropa Pg. 140-141)

According to anthropologists, the presence of the Nordic type near the Mediterranean one that is encountered in today's Balkan population, including the Albanian population, is the result of a mixture of two ethnic groups - IndoEuropeans and Mediterraneans. (p. 56).

(IndoEuropa Pg. 143)

Muzafer Korkuti:

Pre-Illyrians, Illyrians, Arbers. Toena Publications. Tirana 2003.

At the beginning of the XXth century appeared the first thoughts about the racial affiliation of the Illyrians. According to these views, the Illyrians, who came to Southeast Europe, belong to the Nordic race. They found in this area a population, which for the most part was of the Mediterranean race. From the mixture of the two populations, according to them, a new anthropological connection was formed, Nordic-Mediterranean. (p. 38)

(IndoEuropa Pg. 187)

Elena Kocaqi:

“The role of Pelasgian - Illyrian in the formation of European nations and languages”, third edition of the Publishing House “Emal”.

The Sumerians, who have the oldest civilization and script in the world, come out with *Brakicephal head indicators*, as was the European

population of the Bronze Age and as are today the Albanians and the Germanic race.

The ancient inhabitants of Armenia, as Herodotus tells us, were of Frygian origin.

But according to Strabo, they were originally from Thessaly, from the city of Armenium, who took part in the expeditions of the Argonauts.

These Armenians later colonized the upper Tigris and Euphrates. In Syria and Mesopotamia there are also a number of places bearing Pelasgian names, such as Kaonia, Arimara, Larissa. In the Eastern Mediterranean even today there is a part of the brakicephalic population, which shows that that area has been inhabited and ruled by the white European population.

So, from the data they provide, the classical ancient authors show that the Armenians, otherwise called Albanians, are from Thessaly or Phrygia. (p. 88).

..., the brakicephalic ethnicities are also the oldest in Europe.

What are the ethnicities today that have a pure brakicephalic head?

Albanians have one of the highest brakicephalic indexes in Europe, with indicators 85-90, which are often referred to as hyperbrakicephaly. Southern Albania also has the highest hyperbrakicephaly, probably the highest in Europe. (p. 97).

Armenia in the Caucasus also has the same brakicephalic index. This race is also called as Alpine race. (p. 98).

It must be said that the old European population has been preserved from the mountains. We note that it is preserved from the European Alps, the Carpathian Mountains, the Dinaric Mountains, the Pyrenees and the Caucasus Mountains. (p. 100).

Albanians are called by the foreigners as Albanians and this name seems to be associated with the tribe of Albanians mentioned by Ptolemy geography in the IInd century B.C.

The words Alban, Arban and *Arian* have the same meaning - White. (p.101).

.., anthropological records show that in the Nile delta and the Sumerians, three thousand years BC, lived a white population. (p. 224).

The theory of Indo-European languages is a theory that needs to be revised, as it was developed without studying the Albanian language, which is the language spoken by the ancient peoples of Europe and many call it the language of the white race, the Japhethic language.

The words found today in Indian and Iranian are not words found in European languages with these languages, but are found between Albanian and these languages. (fq. 227).

(IndoEuropa Pg. 197-198)

Artashes Abegian:

“Geschichte Armeniens”
Shtuttgart, 1948 (Page 1-7)

According to the records of Herodotus (5th century BC), the “father of history”, as well as Eudoxus (4th century BC), Strabo (63 BC - 19 AD) and other ancient authors, the ancestors of the Armenians originated from Thrace and were close to the Phrygians. (p.5)

(IndoEuropa Pg. 243)

Popullsia

During the ethnic formation of the Armenian nation there are two elements that must have acted decisively:

1. The ancient Armenians came from Europe
2. Indigenous Armenian population

The Hittite population as an ethnic-forming element must have played its part in this process. And in the end should not pass without

mentioning the prehistoric times of the country. In the final ethnic formation of the Armenian people, however, time can not pass without leaving a trace. From the interaction of all the above elements it is thought that the Armenian population was created. Like any other people, the Armenian people themselves are a mixed people. In general peoples with an absolutely pure race are not known to exist. Moreover, compared to many other peoples of the world, the Armenian people are considered among the least mixed peoples. This is because the process of ethnic formation of the Armenian people, for the most part and eventually, ended in prehistoric times. The historic homeland of the Armenians, surrounded and enclosed by high mountain ranges and deep gorges, as well as their strictly special religious position, also contributed greatly to this.

The main peoples of Europe, Asia Minor, the Armenians, the peoples of the Caucasus, and the Near and Middle East should be counted (included) in the group of the Euripide race. Moreover, the close racial connection or similarity is generally recognized on the one hand between most of the peoples of the Balkan Peninsula and neighboring areas, and on the other hand between those of Asia Minor, Armenia, the Caucasus, and the Near and Middle East. They are often referred to collectively as the Dinaric race. Still, other scholars use the latter name to refer only to people belonging to the first group of peoples, those of the Balkan Peninsula and those adjacent to the Dinaric Alps, which are considered to be the central area of their (nucleus). On the other hand, the ancient Hittite and Chaldean peoples, as well as the older and younger peoples of Asia Minor, the Armenians, the Caucasus, and neighboring countries, are often included in the same group of races. There have been different names from different scholars, such as: Hittites, Alarodics, homo tauricus, homo dinaricus, Caucasians, Armenians, para-Asians, etc. The following anthropological characteristics for the members of this racial group are almost always the same as for those represented by the nearby Dinaric group: short skull, black eyes, black hair, face of medium width, skin color - light

brown, etc. The Balkan Peninsula, the homeland of the Dinaric race, has been known as the place of origin of the Armenians.

In the Armenian population, there is also the type of Northern European (NordEuropean) race, i.e. people with long skulls, blue eyes, yellow hair, narrow face, skin color - white to red, etc. European travelers and researchers, who have made observations in Armenia, confirm this.

Fridtjof Nansen, who in 1925 had undertaken a study trip to Armenia, has come to the same conclusion. "Among the people gathered here," he said, "I see different types of Armenians: from pure Armenoids, with brunette features, to those of the Nordic type." In contemporary Armenian songs are sung lovingly to blonde girls and boys, who usually belong to noble classes. In the eyes of popular Armenian poets are mostly brunettes, who are considered their ideal of beauty, but as such are often found blondes. Later, in old mythological songs and historical legends of the Armenians you will find described their ancestors and tribal heroes with light skin, yellow hair, blue eyes and tall stature.

The results of discoveries made in the cemetery found from excavations in present-day Armenia, belonging to the Near Age of the Iron and Bronze Ages, show us that the pre-Chaldean (pre-Chaldean) population of the country was composed from a race of tall skull. This people stayed in Armenia for a long time, until about the middle of the 2nd millennium BC. Tribes with short skulls migrated there only later as descendants of those with long skulls. "Even these natives (Chaldeans, Chaldeans, Aborigines) appear to have generally had a certain influence of Nordic-European blood," writes Reche. The Armenians followed only later, "initially a tribe that emigrated from Europe and belonged to the Northern European race". (p.1-7)

(IndoEuropa Pg. 245-247)

LINGUISTIC SIMILARITIES BETWEEN ARMENIAN AND ALBANIAN LANGUAGES

Berzh Piranjani:

“IndoEuropa: Albanians and Armenians; Albanian and Armenian language”

Printed by: “albPAPER”, Tiranë, 2021

When talking about the Indo-European origin of the Albanians and the modern Albanian language, when talking about the Indo-European origin of the Armenians and the modern Armenian language, when talking about the proximity of the Etruscans and modern Albanians and explaining the Etruscan inscriptions with the modern Albanian language, talking about traces of similarity between Albanian and the Basque language and when the same conjectures are attributed to the Armenian language, when Homer and Herodotus claim or accept the claim that the Trojan War was a war within the tribes of a trunk, the Pelasgian trunk, when talking about the movement of tribal populations Pelasgian and beyond Indo-European from West Asia to the Mediterranean and vice versa, when the use of a single language is assumed, that Pelasgian in the Mediterranean basin, when the Albanian language is assumed as a decomposer of the ancient Greek language of Homer, when the Albanian and Armenian language are presented as two autochthonous languages and as linguistic branches closer to

the root of the IndoEuropean tree of languages, even before the Greek one, then the question rightly arises:

But is there any connection between these two languages and these two peoples?

(IndoEuropa Pg. 575)

Edwin Jacques:

“SHQIPTARËT. Historia e popullit shqiptar nga lashtësia deri në ditët e sotme”, “Kartë e Pendë”, Fondacioni Abraham Linkoln, Tiranë, 1996. (botuar për herë të parë: 1995)

Note B.P.: Speaking of the German linguist Franz Bop (1791 - 1867) Jacques says:

He noticed similarities between the vocabulary of Albanian, on the one hand, and that of Armenian or the Baltic languages, Latvian and Lithuanian on the other, ... Bopi published his work in 1854, finally proving that Albanian belongs to the family of Indo-European languages and is not derived from any other sister language on the continent, as well as Greek. (p. 36).

Surprisingly this diagram shows that among 47 modern Indo-European based languages, only two of them, Albanian and Armenian, have a direct Indo-European origin, without any linguistic intermediate parent. (p. 48).

Note B.P.: It's to be seen this conjecture: N.q.s. The Armenian language is similar to the Albanian one, but it differs from that of the Caucasian Albanians, then it means that the Albanians and the Caucasian Albanians have fundamental differences between them, so they are not the same people.

(IndoEuropa Pg. 671)

Elena Kocaqi:

“Albanian - the key to Indo-European language”
(published by the Publishing House “Emal”).

In the Caucasus is the Armenian language, which is called the Indo-European language, and its oldest writings are from the 5th - 7th AD. The language of the Phrygians in Asia Minor, which Herodotus calls the oldest language in the world, is derived from the Hite language (Hittite - Note B.P.), which is also the oldest written Indo-European language, dating back to the 1600 B.C. (p.7).

Now the question arises: what was the basic language that gave birth to the Indo-European languages?

Linguists have not been able to prove who (which ??) is the basic language that gave birth to all these languages. Linguist and albanologist Frank Boppi has suggested that Sanskrit was the basis of these languages, which has not been proven. There were linguists who thought it must be Armenian, but from its study did not emerge so many common elements to prove this theory. (p.9)

(IndoEuropa Pg. 199)

Albanian is the closest of all languages to Xhapatik mother tongue, or the original language of white race population. (p.9)

(IndoEuropa Pg. 199)

Elena Kocaqi:

“The war of Troy”, Tiranë, 2018

Armenian is also derived from Phrygian combined with Asian elements. As we will see, Phrygian is an ancient Albanian language and consequently the thesis of linguists who derive Armenian older than Albanian falls, as it is a branch of Albanian, as Armenians like Bryges, have emigrated from present-day Albania to Troy and from there in terms (in direction) of their historic residence. (Pages 33-34)

Spiro Konda:

“Albanians and the Pelasgian Issue”

Uegen 2011, (First edition, Tirana 1964)

He who will undertake to write the history of the Albanian nation from prehistoric times to the days of Gjergj Kastriot or Skanderbeg, must necessarily have these qualities, that is, to be:

1. Hellenistic Philologist

2. Latinist Philologist

3. Linguist

4. Indolog

and

5. To have the Albanian language very native and to master it scientifically (fq. 19)

The most perfect languages are those of the Caucasian race, inhabiting Europe, Asia and Africa. To these languages the linguists gave the names of the three sons of Noah, calling them Hamitic, Semitic, and Japhethic. Japhethic-speaking peoples belong to the Aryan, or Indigenous, or Indo-European race. These languages are spoken by those living in Europe, in addition to Turks, Hungarians, Laps, Finns and Gascons, living in southern FraZacarience and Spain. The same family includes Indians, Persians and Armenians from the peoples of Asia.

No memories have been preserved of the place where the Aryan peoples lived together. But it seems their common homeland has been Central Asia, north of India. From here some of these peoples, who constituted the Japhethic family, began to secede and head west. (p. 32-33)

The origin of the Albanians, that is, our first homeland, is found if the issue of language is solved first; because, this is for all the main feature of nationality. (p. 33)

Zacharie Mayani:

“Etruscans begin to speak”, Publishing House “Fan Noli”, Tirana, 2018 (first published in 1973, France)

In fact, *Etruscan* represents some points of contact with *Armenian*, as does *Albanian*. (p. 130)

(IndoEuropa Pg. 118)

It is not surprising that in Armenian we find many terms corresponding to Illyrian terms, because, according to Herodotus, the Armenians are of Thracian-Phrygian origin (or descendants of the ancient Balkan Bryges). Let us underline some points of contact between Armenian and Albanian: 1) both languages have an *indefinite suffix*; 2) *erthal* in Armenian is “*I go, I came*” compare with Albanian *ardh*; 3) *ges* is “*half*”; compare with “*gjysmë*” Albanian; *gtanem*, “*I find*”, compare with Albanian “*gjet*”; 5) *tzain*, “*voice*”; compare with Albanian *za*; 6) *medz*, Armenian “*big*”, in Albanian is *madh*. Other similarities have long been highlighted, where among the most important is: the plural *-ik* of Armenian is formed by the ending *-er, -eri* (*doun*, “*house*”, plural “*dounerë*”). This has already been compared to the *-ar* of Etruscan (and *-eri*? “Compare *shoqëri, vëtëra* (years) of Albanian).

(IndoEuropa Pg. 119-120)

... The Etruscan language is approximated and related to several Oriental languages, i.e. of Asia Minor. But these languages are not of Eastern origin. They are Indo-European based languages, located in Asia Minor. Likewise, the Etruscan language is not oriental.

Its origin leads to the Danube.

The Etruscans are, in part, the descendants of the Tursha. But Turshat are not a people of oriental origin. They are ancient Illyrians (or Thracian-Illyrians) settled in Asia Minor. (p. 515)

(IndoEuropa Pg. 122)

Shaban Demiraj:

“Epirus, the Pelasgians, the Etruscans and the Albanians”, Academy of Sciences of Albania, INFO PUBLISHER, Tirana 2008.

...

It (Pelasgian Language - Note B.P.), as in Armenian, has stripped the aspirated vowel consonants and turned the vowel vowels into silent ones, while turning the silent vowels into aspirational ones. “The Pelasgian gives only one example of an aspirated silent Indo-European: *th*, which is preserved as such as in Armenian” (ibid. P. 13 - refers to Van Vindekens’s “Le Pelasgique” - *Note B.P.*). (p. 32)

(IndoEuropa Pg. 123)

Robert D’Angely:

“ENIGMA, from the Pelasgians to the Albanians” “TOENA Publications” Tirana, 1998. (first published: 1962, France)

Armenians are a Mesopotamian people. If their language shows similarities with languages such as Albanian, Sanskrit, Greek and others, this fact has nothing special, due to the contacts and relations of all kinds, that the Armenian people have had since the origin with the Argians of the first Arian or Pelasgian expedition to India. It is enough for us as proof of this contact or of the relations of the Armenians with the Albanians, the influence of the language of the latter, which he has exercised regarding the use of the node that is put after the name.

(IndoEuropa Pg. 129)

Marika Butskhrikidze:

(Notes drawn from Wikipedia)

Language is the most democratic institution there is around us. It carries information on past and present of us, as individuals and as

nations, the most truthfully. Albanian, Armenian and Greek are the only “living” isolated branches of the Indo-European language family. We all know the other, quite large Indo-European language groups like: Germanic, Romance, Indo-Iranian or Slavic. I was always intrigued by the fact that Albanian and Armenian (leaving aside the case of Greek for now) stand in isolation, but still have enough features to belong to the Indo-European language family. Questions that were puzzling me for quite some time were: what are the characteristics that make these languages Indo-European, and at the same time distinct to make them stand in isolation? And why they do not have “sisters”, just like other languages, as for example Polish or French? While I still do not have all the answers for now, I can at least tell you about remarkable similarities, I found between Albanian and Armenian.

...

Having in my disposition various etymological dictionaries of Albanian and Armenian and scholarly papers, I found out that among the first, who paid attention and has written about the closeness between Albanian and Armenian languages, were H. Pedersen (1906) and V. Pisani (1950, 1959). From more recent articles on this issue one could single out Kortlandt (1980) and Martirosyan (2013). Martirosyan (2010) in his “Etymological Dictionary of the Armenian Inherited Lexicon” gives a list of some 49 Albanian words attested (but some of them disputed as well) in Armenian.

...

There are many more lexical correspondences awaiting further in-depth analysis. Of course some of the etymons considered above have correspondences in other Indo-European languages too. We have omitted them here in the interest of brevity.

Besides some fragmental studies on this issue, I have not encountered any systematic, in-depth study of the lexical correspondences between Armenian and Albanian so far. Such a study, I think, could shed more

light on the place of these isolated branches within the Indo-European family and their respective histories.

Dr. Marika Butskhrikidze

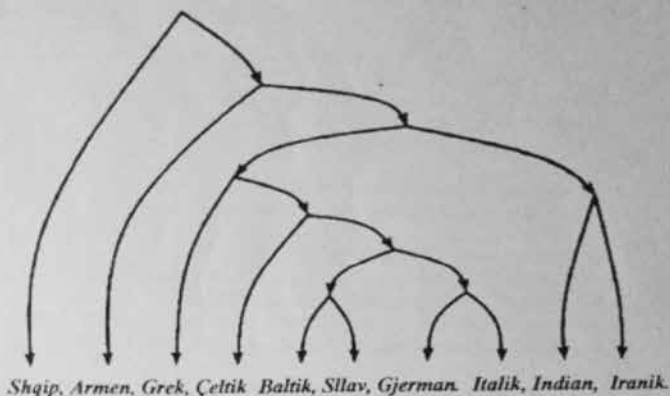
[accessed Aug 10 2018].

Note:

For more information and details on this topic, see the book “Pelasgian Dictionary” by Berzh Piranjani, M&B publications, Tirana, 2022

THE TREE OF INDOEUROPEAN LANGUAGES

"Popoli, Geni e Lingue", grafika e prejardhjes së gjuhëve, ndërtuar prej dy nxënëseve të Cavalli Sforçe-si: **Alberto Piazza dhe Eric Minch:**



Në botën tonë ka një horizont që nuk lejon shtyrjen e shikimit tonë përtej tij. Dhe, nuk ka dyshim se, persa i përket lashtësisë, horizonti ynë ndalet te **Pellazgët Yjnor**, "shpikës të alfabetit fonetik" **popuj të Detit, të cilët i quajtën "Iliri"** trojet e banuara nga njerzit e tyre të lirë.

E vërteta historike dhe veçanërisht ajo e gjuhësisë, dalin në dritë duke i ngjitur unazat e ndryshme të ngjarjeve, për formimin e një zinxhiri të gjatë, në përmasën e tij me të gjerë, me kujdes të madh e me përkushtim të veçantë, në mënyrë që kultura mos të bëhet peng i propogandës. Dhe, duke i mbetur besnik këtij parimi, ia vura themelet gjurmimeve të mia mbi Pellazgët, thjeshtësisht, duke i vendosur së bashku, njërin pas tjetrit, unazat e çmuara të të dhenave shkencore të shkrimtarëve të mirënjohur të lashtësisë, nga Homeri, Herodoti, Tuqiditi, Virgjili, Pausania, etj. deri tek ata studiues të lirë të diteve tona.

Nëse duam t'a përballojmë me baza shkencore të vërteta dhe me pa anësi këtë studim, duhet të kemi kujdes që mos të bëhemi viktimë të **Horror Novi**-it. T'i analizojmë me urtësi dhe pa paragjykime jehonat e lajmeve të çmuara, të ardhura nga lashtësia e hershme, kur emëri i vendeve nuk konsiderohej i huaj nga fiset sapo të ardhur, ashtu si edhe nuk njihej nevoja e këmbimit të emrave, me paragjykim të posatshtëm, për t'ia dhënë historisë përmasën e interesit politik ose vetiak të kohës.

Dihet fare mirë se, para ardhjes së Heleneve në trojet që sot njihen si "Greqi", ata vende quheshin "Pellazgji". Ja se si vërtetohet ky fakt nga autorët e lashtësisë.

Homeri (Iliada-v.681-685):

"Aso kohë, ata që banonin në Argolidën Pellazgjike (...)quheshin Mirmidon, Helen dhe Akej".

Homeri e quan "Pellazgjike" Argolidën dhe jo Akej.

Herodoti (Historia, Libri VIII, kap.44):

"Në kohë kur Pellazgët banonin në trojet që sot quhen Hellad, athinasit ishin pellazgë, të fisit të Kranoit (...)por kur u helenizuan, e ndruan edhe emrin e tyre".

Tuqididi (libri I, kap.3)

"Përpara Helenit Deukalion, ky emër "Hellas" nuk gjindei fare: popullsira të tjera e veçanërisht populli Pellazgjuk ia dhanë vendit emërin e tyre".

Pausania (Arkadia, libri VIII, 1,4,6)

"Arkadët thojnë se Pellazgu ishte njeriu i parë që lindi në tokën e Arkadisë. Dhe, meqë Pellazgu u bë mbret, Vendi u quajt "Pellazgji".

Virgili (Eneide, VIII, v.602-603)

"Thuhet se banorët e parë të Italisë sonë ishin Pellazgët".

Mos të harrojmë se ende gjenden në Itali vende që e rruanjën emrin e Pellazgve si p.sh. **Isole Pelasgie**, afër Siqilisë dhe në veri, afër Padovas. **Le Terme Pelasgie**. Pak km përtej Firences, hasemi me vendin që mban emërin **Pelago** dhe afër Modena-s, gjindet qyteti **Pieve-Pelago**.

Pa dyshim, interesë të veçante gjuhësore dhe historik dëshmohej nga emri që mbajnë: **Mali Liri**, **Qyteti Liri** dhe **Lumi Liri**, të cilët gjenden në Lacio të Italisë, nja 40 km. në jugë të Romës.

Për t'a bërë sa më të qartë analizen tonë në këtë shkrim, duhet të kemi të pranishëm, gjithmonë, se **Pellazgët Yjnor** ishin ata që e shpikën alfabetin fonetik. Si dihet, më parë shpreheshin me "**hieroglifike ose me ideograma**". Prandaj, me bindje të plotë mund të themi se qytetërimi i vërtetë fillon me **Pellazgët Yjnor dhe të Lirë**, të cilët e quajtën "**ILIRI**" vendbanimin e tyre. Iliria shtrihet nga Egjeu deri në Danub.

Nuk ka dyshim se shkrimi është mjeti i vetëm për përhapjen e kulturës në skajet e ndryshme të botës, ashtu si, në fakt, ka ndodhur Pellazgët, duke qenë lundruar të lire dhe të afte, e përcollën gjuhën, alfabetin e kulturën e tyre kudo që vajten. Dhe, studimi i gjuhësive, në dëshmon se ata kanë vajtur shumë më largë se sa e ka pranuar shkencë e ditëve tona!

Tashti, për vërtetimin e një shkencë të përpiktë, duhet të rruhem, me çdo kusht, nga ai mentalitet i përhapur në ditë tona, me perkrahjen e kesaj shprehjeje të latinishtes "**Damnata quod non intelligit**". (e denojë, meqë nuk e kuptojë) Pra, të perpiqemi dhe mos të denojmë me përbuzje çka është zbuluar, me mundime të mëdhaja, vetëm pse nuk përputhet me tezat tona, ose në kundërshtim me interesat tona. Përsa i përket Italisë, kemi dëshmi nga shkencetarë të ndryshëm, të cilët e perkrahin tezen e prejardhjes **Pellazgo-Ilire** të italianëve. T'a vërtetojmë këtë tezë në formë shkencore:

Diodor Siqilioti na informon se dhjetë shekuj para K. përdorei alfabeti i Pellazgve dhe nënvizon se, të parët që e sollën alfabetin e tyre në Itali dhe në Evropë, duke bërë disa përshtatje, ishin vetë Pellazgët.

Plini Plakë e vërteton lajmin se Pellazgët ishin ata që e sollën në Itali' alfabetin fonetik.

Seneca, me anë të hartës gjeografike të tijë, dëshmon periudhën e arrdhjes së Etruskeve në Itali. Ai shprehët pikërisht në këtë mënyrë:

"Etruskët numëronin me "saecula" historinë e tyre dhe mendonin se "saeculum" i parë fillonte në shekullin 1200-1100 para K.

Në këtë përmbledhje të shkurter të studimit tonë, besoj se nuk është i rastit të zgjatemi më tej me autorë të lashtësisë. Të mësojmë pak edhe mendimin e disa studiuesve të dy shekujve të fundit, për të patur një pamje dëshmuese më të përpiktë, të historisë dhe gjuhësive sonë me interesë të jashtëzakonshme:

Francesco Ribezzo "**Iscriptionum Messapicarum**" (1944), pranon concordancën të shumëta midis onomastikës Venete, Japixhe, Ilire dhe shqiptare.

Alfredo Trombetti, confermon se fise Ilire u përhapen në gjith Gadishullin Italik, nga Venediku, në Pulia e në Kalabri.

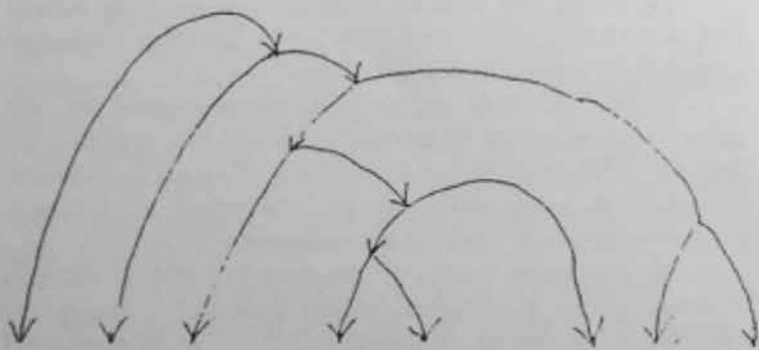
Elia Lattes, pohon se nuk ka arsye që mos të pranohet origjina Ilire e popujve Italik.

Extracted from the Book: "Pelagians, Illyrians, Etruscans, Albanians"; Nermin Vlora

1) Vizatimi paraqitet me gjuhën "ALBANESE", si fillimi i të folmeve, nga ku kanë shpërthyer gjuhët e tjera. Unë do ta quaja Pellazgo-Ilirishte, meqë fjala "Albanese" nuk ekzistonte, por duket se në studimet e tyre ata u bazuan mbi emrat që përdoren sot: emra aktualë për shprehje teknologjike moderne:

2) Edhe fjala "ÇELTË" (gjyrë e çeltë) e ka kuptimin vetëm në gjuhën shqipe, ashtu si edhe "BALTA" (Baltike). Sa për emrat e tjerë, t'i mënjanojmë tash për tash, meqë nuk kam dokumentime të mjaftueshme për transformimin e tyre.

Në faqen 244 të veprës: "GENI, POPOLI E LINGUE" të autorit L.L. Cavalli-Sforza, mund të vështrohet ky vizatim interesat nga pikëpamja e prejardhjes së gjuhëve:

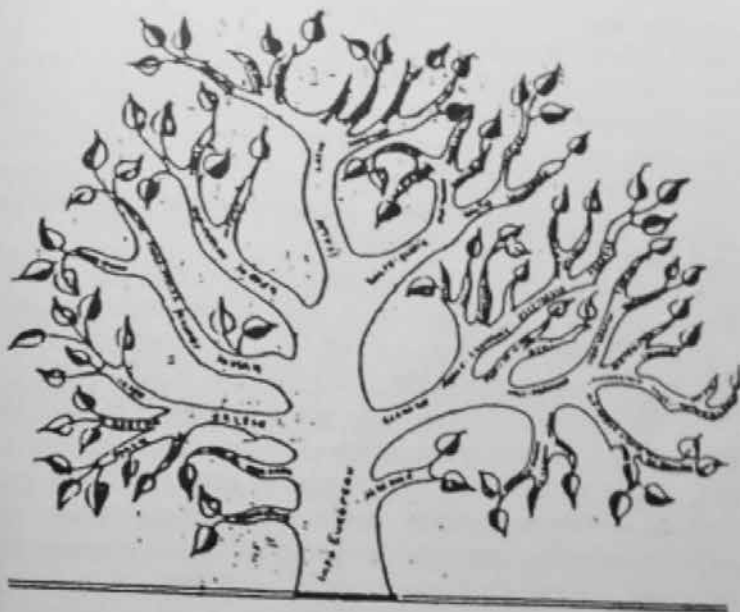


Shqip Armen Grek Çeltik Baltik Sllav Gjerman Itali Indian Iranik

Cavalli-Sforza shkruan se me 1863, linguisti gjerman AUGUST SCHLEICHER botoi një dru të gjuhëve indo-evropiane që u afrohet shumë atyre të sotmeve. Por në atë kohë, shkruan ai, mungonin metodat

Extracted from the Book: "Pelasgians, Illyrians, Etruscans, Albanians"; Nermin Vlora

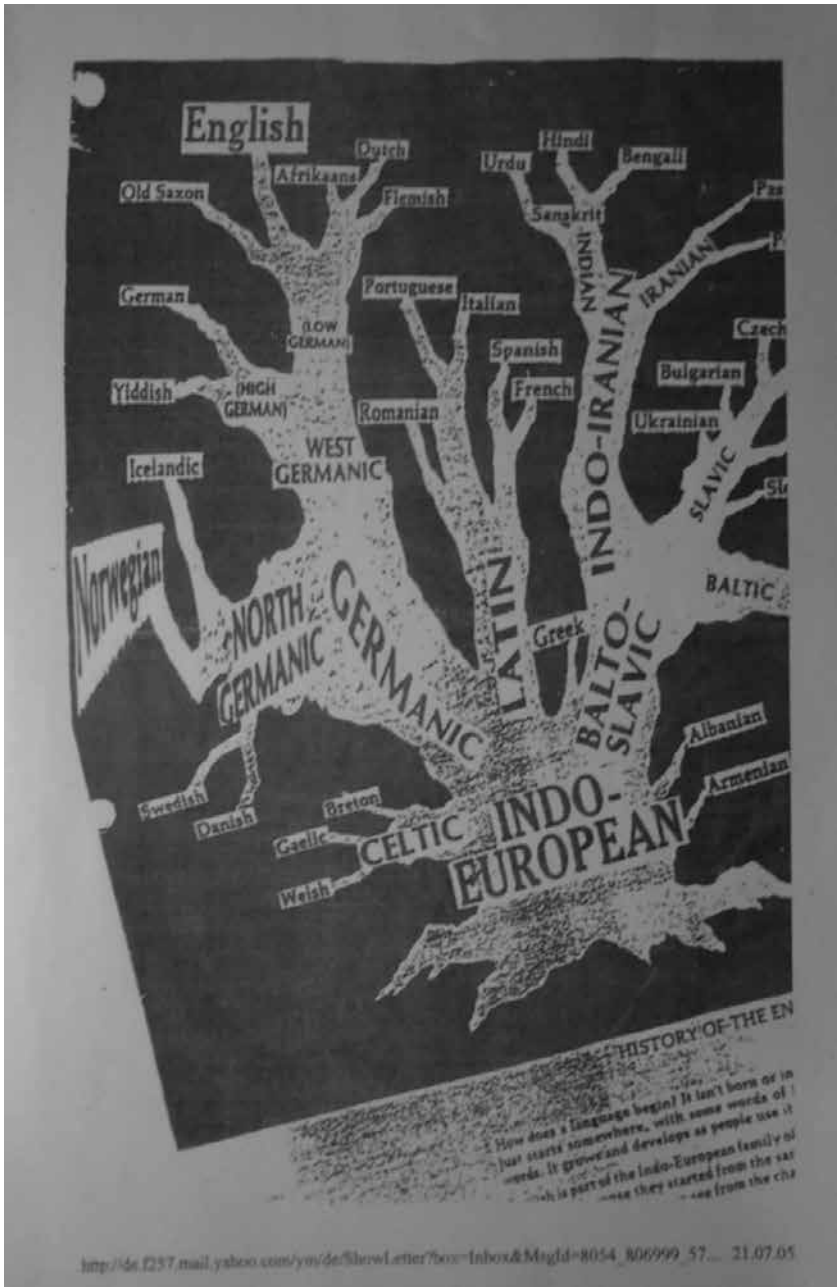
sasiore, të aplikimeve biologjike, të cilat u zbuluan shumë më vonë, në mesin e dytë të shekullit tonë. Ka mundësi që Schleicher të jetë influencuar nga shkallëzimet e ndryshme të CHARLES DARWIN-it, për ta shpjeguar teorinë e origjinës së organizmave.



DARWIN, në veprën e tij: "ORIGJINA E FARAVE NJERËZORE"; në kapitullin XIV, botuar me 1859, shkruan:

"Po të njihej druri biologjik i grupeve të fiseve të ndryshme të njerëzve, do të ishte e mundur të njihej edhe ai i gjuhëve".

Sidoqoftë, druri gjenealogjik paraqitur nga AUGUST SCHLEICHER, në përmbajtje, nuk ndryshon tepër



The following photos are taken from the Article:

FAMILY TREE OF LANGUAGES HAS ROOTS IN
ANATOLIA, BIOLOGISTS SAY

Article taken from Internet;

published in “The New York Times” under the title:

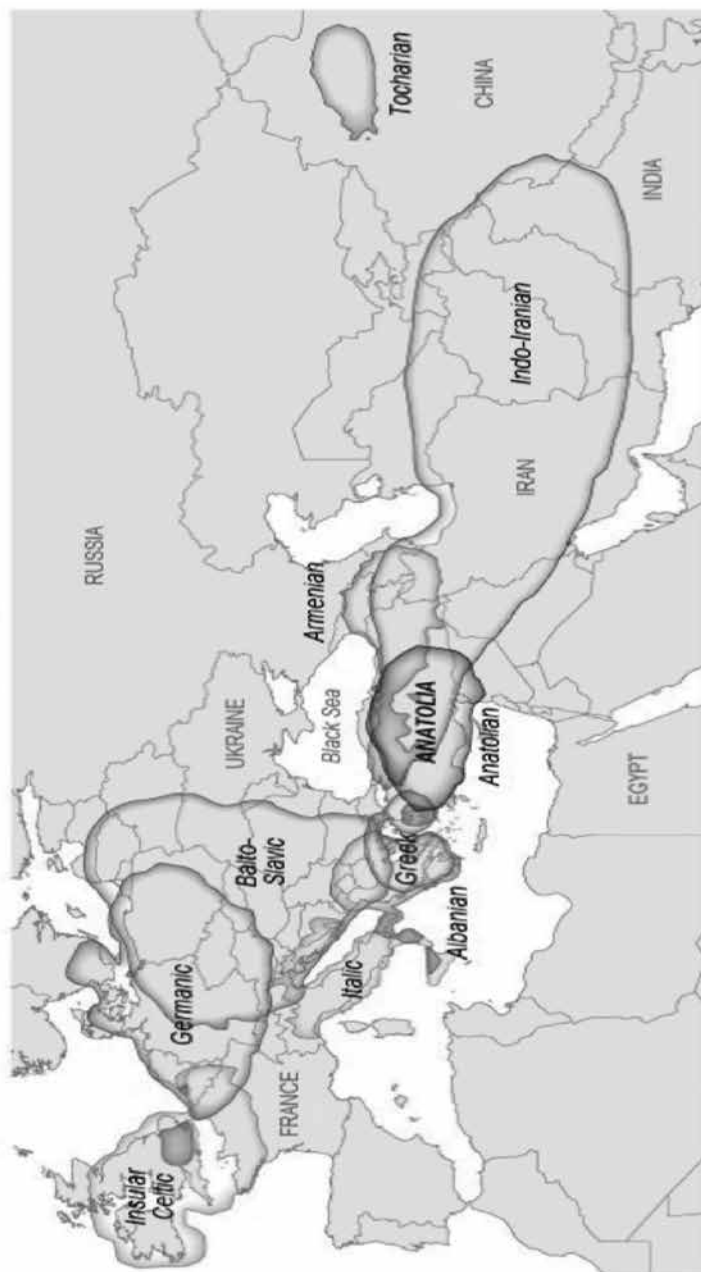
August 23, 2012

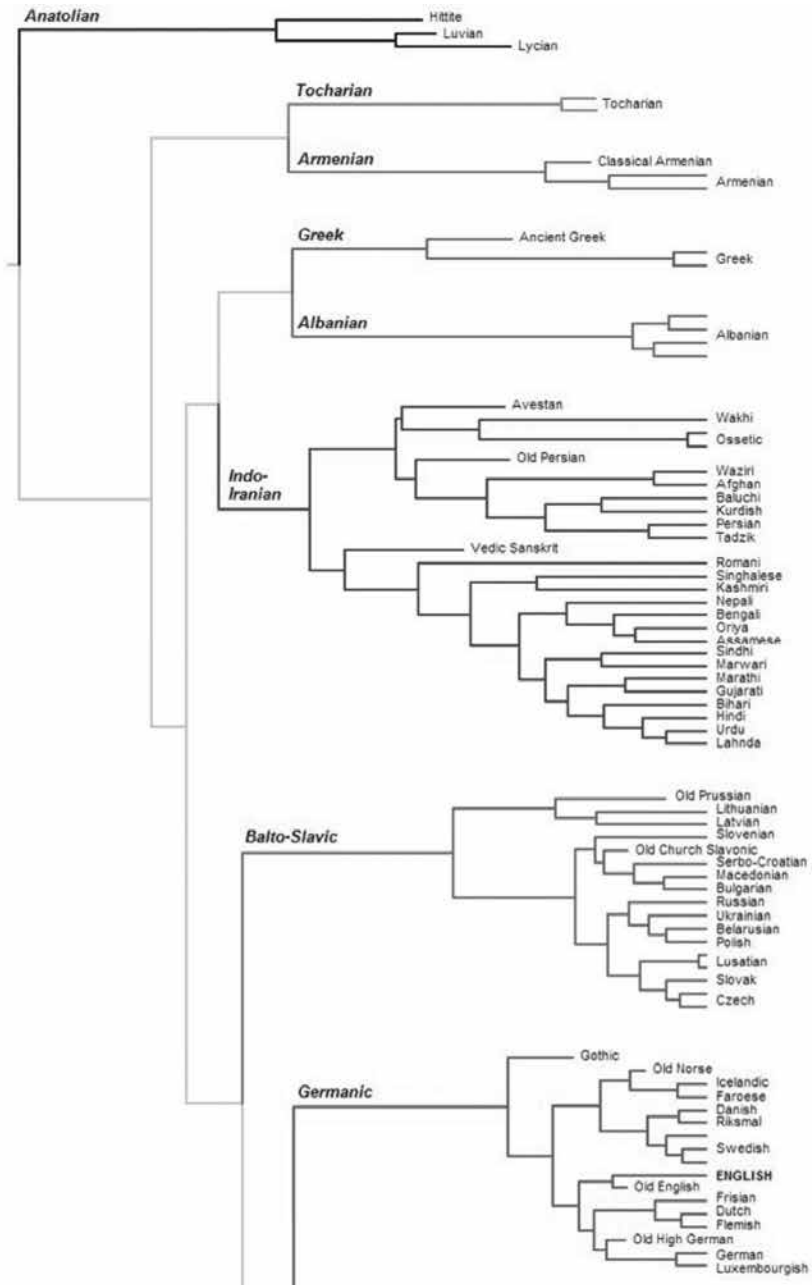
Family Tree of Languages Has Roots in Anatolia, Biologists Say

By NICHOLAS WADE

Tracing the Origins of Indo-European Languages

A new study suggests that the sprawling Indo-European family of languages originated in Anatolia, or modern-day Turkey. [Related Article »](#)



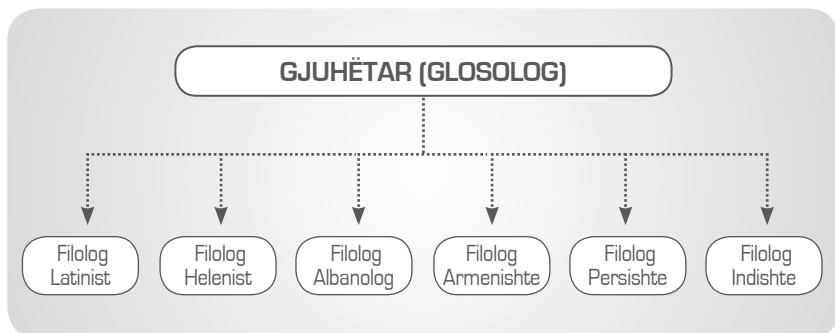


V

SCHEMATIC PRESENTATION OF THE LINGUIST WHO WILL UNDERTAKE TO STUDY THE HISTORY OF ALBANIA AND THE ALBANIAN LANGUAGE

(According to the linguist researcher Spiro Konda)

1. Hellenistic Philologist
2. Latinist Philologist
3. Linguist
4. Indolog, and
5. To have the Albanian language very native and to master it scientifically



VI

INSTEAD OF AFTERWORD

At the end of this reference is a list of names of authors and books, the same as that found in the book *“Indo-Europe; Albanians and Armenians; Shqipja dhe Armenishtja”*, albPAPER, Tirana, 2011, in order for anyone who is interested to receive more detailed information about the elements, which have been addressed in the above topics, to be able to use them according to their interest.

Particularly interesting is the treatment of the origin of the Greek, Etruscan, Basque, Albanian and Armenian languages, as well as the connection between them from authors such as: Zaharie Majani, Nermin Vlora, Marika Butskhrikidze, Elena Kocaqi, Vahan Setian, Robert Ellis.

Note: I think that in the conditions of Albania stimulating students' interest in topics of this nature and using students for this purpose for a diploma topic would be one of the most fruitful ways to analyze topics of this nature!

VII

RECOMMENDED LITERATURE

(Extracted by Author surname)

Abazaj, Muharrem: “Pelagian - Albanian Language Code”, EMAL, Tirana 2011.

Abegian, Artashes “Geschichte Armeniens”, 1948

Aref, Mathieu (Arif Mati): “Mycenaeans = Pelasgians, (Greece or the solution of an enigma)”, Plejad, 2008

Bindoni, (Bernardino de Bindoni): Scanderbeg - Prince of Epirus, (Publishing House Turdiu, Tirana, 2018; published for the first time Venezia, 1544)

Butskhrikidze, Marika: “The Georgian Scholar: Intriguing Similarities between Albanian and Armenian languages.” (Published in the newspaper “Standard”, p. 18, dated “Monday, 09.12.2013”)

Cavalli-Sforza, (Luigi Luca Cavalli-Sforza): Genes, People and Languages, (Besa, Tirana, 2012; first mentioned France 1981)

Colquhoun, (Sir Patrick Colquhoun & Vaso Pasha): “The Pelasgians, Their Today’s Descendants and the Pelasgian Origin of Homer’s Poems”. Artini Publications. Pristina 2017 (published for the first time: 1894)

Çabej, Eqrem: “Introduction to Indo-European Studies” (Lectures in Pristina) by Eqrem Çabej, Çabej Publications, 2008

D'Angely, Robert: “ENIGMA, from the Pelasgians to the Albanians”, “TOENA Publications” Tirana, 1998. (first published: 1962, France)

Demiraj, Shaban: “Epirus, the Pelasgians, the Etruscans and the Albanians”, Academy of Sciences of Albania, INFO PUBLISHER, Tirana 2008.

Ellis, Robert: “The Armenian origin of the Etruscans”. 1861 (first published: 1861)

Falaski, (Nermin Vlora Falaski): “The Pelasgians, Illyrians, Etruscans, Albanians”. Publishing House “Faik Konica”, Pristina, 1998 (first published: 1984, Italy)

Fallmerayer, J. Ph.: “The Albanian element in Greece”. Tirana, November 2003 (published for the first time: (1857-1861)

Frashëri, Kristo: “Ethnogenesis of Albanians”, historical overview, M&B publications, Tirana 2013.

Ghahramanyan, Kim: “1500-Years-Old Fundaments of Law and Order in Artsakh”, Yerevan, 2010

Grimberg, Karl: World History and Civilization (Book 1). Published 1963, Stockholm

Hahn, (Johan Georg von Hahn Dr. Jur.): “Albanian Studies”, (Tirana, IDK 2013; first published in German: 1854)

Institute of Sciences: Dictionary of the Albanian Language, Tirana, 1954

Islami, Selim: “Illyrian city in Zgërdhesh”, Illyria, Nr. 2, 1972 (pp. 195-213) (Special edition on the occasion of the “First Assembly of Illyrian Studies”, held in Tirana, September 15-21, 1972)

Jacques, Edwin: “Albanians. The history of the Albanian people from antiquity to the present day “, “Paper and Pen”, Abraham Lincoln Foundation, Tirana, 1996. (first published: 1995)

Kaghankatvacı (Daskhuranci), Moisi: “History of the Albanians of the Caucasus”, albPAPER, Tirana, 2019

Kocaqi, Elena: “Albanoi”, published by the Publishing House “EMAL”, July 2012

Kocaqi, Elena: “The role of Pelasgian - Illyrian in the formation of European nations and languages”, third edition of the Publishing House “Emal”.

Kocaqi, Elena: “Albanian - the key to Indo-European languages”, published by the Publishing House “Emal”.

Kola, (Aristidh P. Kola): “Arvanites and the origin of the Greeks”. Publishing House “55”. Tirana, 2002

Konda, Spiro: “Albanians and the Pelasgian Issue”. First edition, Tirana 1964

Korkuti, Muzafer: Pre-Illyrians, Illyrians, Arbers. Toena Publications. Tirana 2003.

Marchiano, Stanislao: Philological studies conducted in the Pelasgian-Albanian language, (Gent Grafik, Tirana, 2019; first published in Naples 1882)

Marku, Gjon: “Ndërfana”, (Geer, Tirana, 2008)

Mayani, Zacharie: “Etruscans begin to speak”, Publishing House “Fan Noli”, Tirana, 2018 (first published in 1973, France)

Meksi, Aleksandër: “Albania of the Caucasus and the Albanians”. (Copied from the publication in “Universe” 11, Tirana 2009)

Mici, Aristotle: “The origin of the Albanian name”, second edition, “DUDAJ Publications”, Tirana, 2012.

Movsisjan, Artak: “History of Armenia”, albPAPER, Tirana, 2019

Nalbandian, (Garegin D. Nalbandian): “The Legend of Hajj and Bel Nimrod”, albPAPER, Tirana, 2020

Obermüller, Wilhelm: People of Alps, (Publishing House Turdiu, Tirana, 2019; first published in Vienna, 1874)

Peza, Luftulla Peza & Liljana: “The Ancient Languages of the Balkans and Anatolia and the Pelasgian Family of Languages”. Geer, Tirana 2018

Piranjani, Berzh: Armenian - Albanian Dictionary, (about 13,000 words), albPaper, Tirana, 2015

Piranjani, Berzh: Albanian - Armenian Dictionary, (about 11,000 words), albPaper, Tirana, 2016

Piranjani, Berzh: Grammar of the Armenian Language (Western and Eastern), albPaper, Tirana, 2017

Piranjani, Berzh: “IndoEuropa: Albanians and Armenians; Albanian and Armenian language”, Printed by: “albPAPER”, Tiranë, 2021

Plasari, Aurel: “ARBNI” (Historical, Geographical, Religious and Political), Academy of Sciences of Albania, Tirana, 2020

Qemali, (Ismail Qemal Vlora): “Memories”, (Grand Print)

Setian, Vahan: “Armenian origins of Basque”, 2017

Schneider, Eduard: “Pelasgians and their descendants”, translated and presented by Lek Pervizi, published by I.H.P.V.K.A, Tirana, 2009. (first published: December 1893, Constantinople)

Tirta, Mark: “Ethnology of Albanians” (Geer, Tirana, 2003)

Thunmann, Johann: History and language of Albanians and Vlachs, (Gent Grafik, Tirana, 2018; first published in Leipzig, 1774)

Vaso Pasha (Sir Patrick Colquhoun & Vaso Pasha): “The Pelasgians, Their Today’s Descendants and the Pelasgian Origin of Homer’s Poems”. Artini Publications. Pristina 2017 (published for the first time: 1894)

Vlora, (Nermin Vlora Falaski): “Pelasgians, Illyrians, Etruscans, Albanians”. Publishing House “Faik Konica”, Pristina, 1998 (first published: 1984, Italy)

Vreto, Jani (1822 - 1900). Printing House 8 Nëntori, Tirana 1973 (published for the first time: 1878)

Walker, Christopher J.: “Armenia”, A Very Brief History, Yerevan, 2014

Xylander, (Joseph Ritter von Xylander): “The Language of Albanians or Albanians” (Publishing House Turdiu, Tirana, 2018; first published Frankfurt am Main, 1835)

INFORMATION NOTE B.P.:

In addition to the above materials, a number of other dictionaries of Armenian language (Western and Eastern dialects) were consulted, in order to clarify the meaning of words of Armenian language when dealing with the words of Albanian language in the chapter where they are discussed.

The following list serves the correct attitude to what has been stated above.

Հայերեն - Իտալերեն Բառարան; Կարինե Մկրտչյան, Երեվան, հեղինակային հրատարակություն, 2010. (16 500 բառ եւ բառակապակցություն)

Dizionario Armeno – Italiano; Karine Mkrtchyan, Yerevan, Edizione d'Autore, 2010. (16 500 parole e combinazioni delle paroli)

Բառարան Հայերէն – Իտալերէն; Հ. ՎԱՀԱՆ ՎՐԴ ՕՉԱՆԵԱՆ, Վենետիկ – Ս. Ղազար 1996

Dizionario Armeno – Italiano; P.Vahan Ohanian, Venezia – S. Lazzaro, 1966

Իտալերեն - Հայերեն Համառոտ Բառարան; Երեվանի Համալսարանի Հրատարակություն, Երեվան 2001 (մոտ 12 000 բառ)

Dizionario Breve Italiano - Armeno; Edizione dell' Università di Erevan, Erevan 2001 (circa 12 000 voci)

Անգլերեն - Հայերեն / Հայերեն - Անգլերեն Բառարան; կազմողներ: Սոնա Սեֆերյան, Լյուդմիլա Հովհաննիսյան, Աննա Խաչատրյան, Տաթևվիկ Քալաեջյան, Գայանե Գրիգորյան; Արեգ, Երեվան 2009 (շորջ 40 000 բառ եւ արտահայտություն)

English – Armenian / Armenian – English Dictionary; compiled by: Sona Seferian, Ludmila Hovhannisian, Anna Khachatrian, Tatevik Kalaejian, Gayane Grigorian; Areg, Yerevan 2009 (over 40 000 entries)

Հայերեն – Անգլերեն Արդի Բառարան; Աշխատասիրեցին: Վեր Տիգրան Խնդրունի եւ Մարտիրոս Գուշագճեան; Հրատարակչատուն Կ. Տոնիկեան եւ Որդիք, Պեյրուք 1970, Երեվան 1992

Armenian – English Modern Dictionary; by Rev. Dicran Khantrouni & Mardiros Koushkdjian; G. Doniguan & Sons Publishing House, Beirut 1970, Yerevan 1992

Armenian – English / English – Armenian; Diana Aroutunian and Susanna Aroutunian; Hippocrene Books, New York

Բուսերեն Հայերեն / Հայերեն Բուսերեն Բառարան; Լուսիկ Մաքսուրյան, Մարիամ Կիրակոսյան, Սամվել Գասպարյան; Արեգ, Երեվան 2007 (շորջ 22 000 բառ)

Հայ - Բուսերեն Բառարան; Երկրորդ լրացրած հրատարակություն; կազմեցին եւ խմբագրեցին: պրոֆ. Ա.Ս. Կարիբյան, պրոֆ. Ե. Գ. Տեր Մինասյան, Ս. Ա. Գեվորգյան; Հայաստանի Պետական Հրատարակչություն, Երեվան 1960 (շորջ 40 000 բառ)

Russian – Albanian Dictionnaire; Institute of Sciences of the Republic of Albania; Publishing State House of Foreign and National Vocabularies, Moscow – 1954 (around 25 000 words)

Русско - Албанский Словарь; Институт Наук Республики Албании Государственное Издательство Иностранних и Национальных Словарей Москва – 1954 (25 000 слов)

CIP Katalogimi në botim BK Tiranë

Piranjani, Berzh

Pelasgian bridge : Albania, Albanian and Albanians and Armenia, Armenian and Armenians two powerful Pelasgian legs on which rests the bridge connecting the Indo-European space : (presentation) / Berzh Piranjani. - Tiranë : M & B, 2022

108 f. ; 14 x 20.5 cm.

ISBN 978-9928-353-97-9

1.Historia e lashtë 2.Shqiptarë 3.Armenë 4.Gjuha shqipe
5. Gjuha armene 6.Gramatika historike 7.Albanologë 8.Studime

94(496.5) .011.1

94(479.25)

811.18 '36 - 112

811.19 '36 - 112



Price: 600 ALL